



The Antiquary.



NOVEMBER, 1895.

Notes of the Month.

WITH the month of November the winter session of the various societies may be said to commence. We have received a notice of the meetings of the Society of Antiquaries, and of the Archæological Institute for the session 1895-96. The meetings of the Society of Antiquaries are arranged for November 21 and 28, December 5 and 12, in the present year; and on January 9, 16, 23, 30; February 6, 13, 20, 27; March 5, 12, 19, 26; April 16, 30; May 7, 21, and June 4, 11, and 18 in 1896. Half past eight in the evening is the hour of meeting. The ballots for the election of new fellows will take place on January 9, March 5, and June 4. The Anniversary Meeting on St. George's Day (April 23), is at two o'clock in the afternoon.

The meetings of the Institute are arranged to be held at 20, Hanover Square, at four o'clock in the afternoon on the first Wednesdays in the months of November, December, February, March, April, May, June, and July. A new feature in regard to them, is the announcement that a postcard, intimating the agenda for each meeting, will be sent to those members who subscribe a shilling a year for the same. The Institute is doing so much excellent work that it deserves the support of all antiquaries. Anyone wishing to join should communicate with the honorary secretary, Mr. Arthur H. Lyell, M.A., F.S.A., at 20, Hanover Square, W.

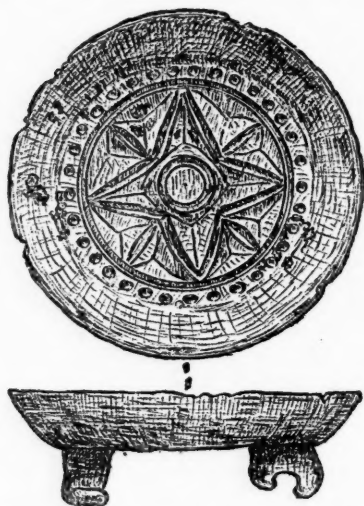
The Report of the Historical Manuscripts Commission on the manuscripts of the city

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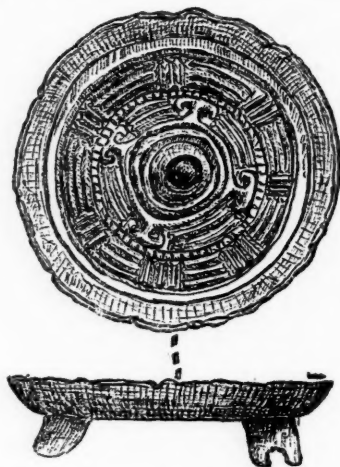
of Lincoln, and the towns of Bury, Grimsby, and Hertford, as well as on those of the cathedral chapters of Lichfield and Worcester, has just been issued. It is in one respect rather disappointing as regards the Lincoln city manuscripts, which might have been expected to contain more regarding the ordinances of the trade-guilds of that city. The Bury records are largely ecclesiastical, as, of course, are those of the chapters of Lichfield and Worcester. The Hertford town records are singularly meagre and deficient, while those of Great Grimsby do not contain very much either. It appears from the Report, that the Worcester Records are very carelessly kept, and are exposed to the risk of fire. Many of them are of extreme value and importance, and the implied censure passed on their unsafe condition, calls for immediate and imperative attention to ensure their proper safe-keeping.

The Rev. Ed. H. Goddard writes to us regarding some Saxon saucer-shaped fibulæ lately found at Basset Down, Wilts. Mr. Goddard says: "Many years ago a number of Saxon articles were discovered at Basset Down near Swindon, in Wiltshire. Two skeletons were unearthed, and with them were shield-bosses, spear-heads, and knives of iron, a spoon of tinned metal, pins and ear-pick of bronze, beads of glass, crystal, and amber, a spindle-whorl and two pairs of fibulæ, one of each of which is here illustrated. These fibulæ are of well-known Saxon type—saucer-shaped, of bronze or copper-gilt, one of them having in a central raised boss a bit of greenish-white glass set as a jewel. The ornamentation upon them is sufficiently shown by the illustrations, which are of the actual size of the objects themselves. The gilding which covers their inner face is still fresh and bright. The pins were probably of iron, and in all four cases have disappeared. A number of fibulæ similar to these occurred in the extensive series of Saxon interments found at Fairford, and illustrated in Akerman's *Pagan Saxondom*, many of which are to be seen in the admirable museum of archæology now growing up under Mr. Evans's fostering care in the new galleries of the Taylor Buildings at Oxford. There is no record as to the exact position that these

particular brooches occupied with respect to the skeletons with which they were found; but in the Fairford graves these pairs of



brooches were found on the breasts of the dead, whilst at the Saxon interment at Harnham, near Salisbury, they seem to have been



placed just below the shoulders." We are indebted to the Wiltshire Archæological Society for the loan of the illustrations which accompany this note.

Mr. W. H. St. John Hope's large work on the *Insignia of the Corporate Cities and Towns of England and Wales* has appeared too late to save a generous donor from making a serious mistake, in regard to his gift of a mace and sword of state to the city of Durham. The device adopted for the mace-head, that of an episcopal mitre, is wholly devoid of precedent, and what must have been a costly gift is, unfortunately, a very inappropriate one; while the presentation of a sword of state by a private individual to a city, which, we believe, possesses no authority for using such an emblem of regal power, is a curious illustration of the way in which the original significance of such insignia has become completely lost sight of. The old mace belonging to the city of Durham was stolen about thirty years ago, since which time the city has been without one.

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The law regarding "Treasure Trove" is in an obscure and unsatisfactory state, and it calls for elucidation and revision. We are informed that, quite recently, a hoard of ancient coins was discovered in, or near London, but the fact was hushed up, for fear that the Crown should seize the coins as "Treasure Trove." The coins were disposed of, on the sly, in batches, and so became dispersed, no expert having had an opportunity of examining them. This sort of thing is bound to go on, until the law is so altered as to secure to the finder of "Treasure Trove" such full marketable value for his "find," as shall make it no longer necessary for him to protect himself in this sort of way from the Crown claims. The disappearance, and practical loss of the Dolgelly pieces of plate, a year or two ago, ought to have led to a change in the law, or at least in its application.

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Considerable interest has been evinced in France by the recent discovery, during the progress of some repairs, of the grave of King René, of Anjou, in Angers Cathedral. The tomb itself was demolished during the Revolution, and it was thought that the grave, the exact position of which has since been unknown, had been rifled and its contents dispersed. This, fortunately, proves not to have been the case, and the coffin, with the

remains of the king, has been found to be intact.

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The Anthropological Section of the British Association is closely allied with archaeology, and it tends to become more and more so at each annual meeting. We have briefly recorded elsewhere, some of the papers which were read this year at the Ipswich meeting, in the month of September. Our object in alluding to the subject in these notes is to draw attention to some highly interesting and valuable researches in which Mr. H. Swainson Cowper, F.S.A., has been engaged, and which deserve to be more widely known than, we believe, is the case.

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We take the following epitome of Mr. Cowper's paper on the 'Senams or Megalithic Temples of Tarhuna, Tripoli,' from the *East Anglian Daily Times* for September 14. Mr. Cowper's investigations were conducted, it should be added, at his own personal cost. The report of his paper is as follows: "This remarkable series of sites, which hitherto has been practically unknown, formed the sole object of the author's short journey in March. In all, nearly sixty sites were visited, and photographs of them taken. The largest number were found on a green plateau in the Tarhuna hills, but others exist in the surrounding wadis. In some places, indeed, they are so numerous that there are few hilltops which do not bear traces of one of these temples, so that the author had to content himself with an examination of those which seemed most important. In most cases were found large rectangular enclosures of excellent masonry, though generally very ruinous, and often subdivided by lines of short square columns, occasionally surmounted by rudely designed but excellently worked capitals. Within the enclosure walls, or in line with them, were always to be found large Megalithic structures, resembling the Stonehenge trilithons, but the jambs of which are often formed of two or three stones instead of one. These (the Senams proper) are carefully dressed on the side facing the enclosure, and in the jambs are singular square perforations and angle-cut holes, which appear to have been formed to support wooden structures. The Senams rest on footing-stones,

and vary in height from 6 to 15 feet; but the average width between the jambs is only 16½ inches. In front of some were found massive stone altars, carefully grooved, and flush with the ground. A few sculptures, the subjects of which are Phallic, and show Roman influence, were also noticed, in one case a Senam itself being thus ornamented. There is, indeed, much evidence to show that the Romans occupied and utilized these sites without knocking down the Senams or destroying the form of worship. Roman work is mixed up in nearly every case with the work of Senam builders. A feature worth notice is the existence of carpentry forms, which would point to the district having at one time been densely timbered; and to the destruction of these woods (probably by the Arabs) is no doubt due the waterless and poverty-stricken condition of the country at this day. It is to be noticed that if we except the Stonehenge trilithones, there appear to be no other Megalithic remains, even in Mediterranean countries, with which we can compare the Tripoli series, or which show an equal mastery in the art of masonry. In most cases the Senams appear to have stood free in their enclosures, and were no doubt symbolical and connected with rites of some sort. It is remarkable that many Babylonian seals show a figure exactly like a Senam placed in the rear of an altar before which stands an adoring priest. It seems possible, indeed, that in the Senams we have symbolic effigies akin to the 'Asherah' so often alluded to in the Old Testament, and which was worshipped in connection with Molech and Baal. Asherah, the symbol of the goddess of fertility, would probably take some such form, and from such a worship sprang no doubt the widely-spread customs of squeezing between columns and stones to cure diseases. Further evidence in favour of these being temples of a form of Baal worship may be found in their situations, always on hilltops, essentially 'high places,' and possibly also in the character of the carvings."

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There seems to be a fate that no issue of the *Antiquary* shall appear, without having to contain a record of some disastrous "restoration" of an ancient church being either projected, or in progress, or, worse still,

completed. This month it is from Wareham, in Dorset, that the mischief is reported. Antiquaries owe thanks to Sir J. C. Robinson and the Society for the Protection of Ancient Buildings for raising a protest against the destruction of ancient work, which is being quite needlessly perpetrated in that town. From the replies of the Rev. Selwyn Blackett to his critics, it is obvious that that gentleman is wholly ignorant of the mischief he is doing. We give him every credit for a proper desire to see his churches put in decent and seemly order, but that is quite another matter to destroying their ancient features. Mr. Blackett, in his attempt to write smart replies to Sir J. C. Robinson and the Society for the Protection of Ancient Buildings, shows how completely he fails to realize the true, and unscholarly character of what he is doing. All this points, as we have said before, to the need for a central, controlling authority which shall deal with the proposed restoration of all ancient national buildings, whether secular or ecclesiastical. Churches suffer most frequently because they are, in most cases, the only ancient buildings remaining. Secular buildings, however, stand in just as great need of some system of national protection as ecclesiastical edifices.

Most persons who are familiar with "restorations" have heard, too often, that "the walls were falling out and the roof was falling in," to pay much heed to such an excuse urged by Mr. Blackett for the mischief complained of. Nor is it any defence to tell us that "a faculty was publicly applied for." Everybody knows what a farce the application for a restoration "faculty" usually is. What occurs is this: A long legal rigmarole in writing is nailed to one of the church doors, where it remains for one Sunday. It generally occupies about twenty sheets of foolscap, and somewhere, hidden in its profuse verbiage, is an invitation to people to appear in the Bishop's Court on a specified day, and state their objections. The day comes, the court, consisting of a clerical surrogate with an apparitor, assembles in an out-of-the-way corner of the cathedral church; a lawyer and the restoring parson also appear, and the latter formally requests the issue of the faculty, which is, as a rule, then and there decreed. The whole affair takes less

than five minutes, and is almost always a mere form. It provides no safeguard whatever against mischief, and its "publicity" is an utter farce, as no one can know better than those who have been personally concerned in obtaining such a faculty.

The following is Mr. Blackett's reply to the Society for the Protection of Ancient Buildings. It will be seen that he admits the rebuilding of the chancel. This is a fact which will scarcely reassure "antiquarians" (as he calls them) as to the rest of what he is doing. He says: "Your letter in the *Times* to-day (5th inst.) induces me to write to you about St. Martin's Church, in this town of Wareham. Whilst thankful to anyone who will draw attention to our churches here, I regret that you should have followed Sir J. C. Robinson's blunders. His letter would have much more weight if he had not sneered at 'pious old ladies.' We parsons are well able to take care of ourselves, but it was, to put it mildly, an ungentlemanly thing for Sir J. C. Robinson to write in such terms of two ladies who are far better known in this county than Sir J. C. Robinson himself. However, putting aside his unfortunate method of expressing himself (!), he is quite wrong in his facts. He complains of the recent rebuilding of the chancel of St. Mary's and the erection of an organ chamber. The rebuilding was an absolute necessity if the chancel was to be used for divine service; the walls were falling out and the roof was falling in. The question remains whether the work was done with due care to retain everything of historical interest. A faculty was publicly applied for; the subject was carefully considered by the bishop and by an antiquarian whom the bishop frequently consulted upon such matters, and the plans were approved. The architect was no unknown 'prentice hand, but the former diocesan surveyor, G. R. Crickmay, Esq., of Westminster and Weymouth. You may perhaps have heard of a fine old Norman church at Studland, in this neighbourhood, which was admirably restored a few years ago (1880), after some suggestions from your society; this restoration was carried out under the superintendence of Mr. Crickmay. To most people this will be quite sufficient evidence

that we have not been acting in the reckless manner described so amusingly by Sir J. C. Robinson. If Sir J. C. Robinson had informed me of his visit, I could have pointed out to him various points of antiquarian interest brought to light during the seven years of my residence here. I do not know of anything of interest that has been removed from the church, with the exception of an oak screen which is now in Sir J. C. Robinson's house, and which I should be very glad to see replaced in the church. He has been entirely misinformed about the effigies, and has merely guessed that they have been removed from under canopies. He is also wrong about the antiquity of Holy Trinity, which is a hideous recent structure upon a very ancient base. You state in your letter that the people of Wareham appear to be ignorant of the treasure that we have in St. Martin's. Antiquarians who have paid us a visit could tell you of the deep interest which I take in this interesting old building, but these antiquarians have done me the honour of letting me know that they were coming to see the church; unfortunately, Sir J. C. Robinson did not do so, and hence his mistakes. That the people of Wareham subscribed to put on a new roof to prevent the rain getting into St. Martin's is a proof that we do value our antiquarian treasure. I am not writing to the *Times* to defend myself from the slur cast upon me by Sir J. C. Robinson and yourself. I will leave that to your own sense of what is fitting, though I should certainly be glad for the public to know that I am not the careless trustee of precious historical buildings that you have described me. If you will help me to obtain funds to preserve St. Martin's I shall be deeply grateful both to yourself and to Sir J. C. Robinson for having called public attention to our churches. You will surely not be satisfied to tell us our duty and not help us to do it." The *Times* of October 15 contains a long and trenchant reply from Sir J. C. Robinson. We regret that we cannot find space to insert it in the *Antiquary* for this month.

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The following paragraph from a recent number of the *Local Government Journal* may, we think, be conveniently placed on

record in the pages of the *Antiquary*. To most of our readers it will probably be a surprise to learn how completely the old obnoxious turnpike system is already a thing of the past:

"It is an interesting fact, that of all the turnpike trusts with which this country abounded in the last generation, there remains only one in existence. Possibly it will be a surprise to some people to hear that there is even one survivor of such an unpopular system of road government, but it would not be possible to make the assertion a few weeks hence. The Shrewsbury and Holyhead turnpike has for the most part been already thrown open, but the portion of the road which traverses the island of Anglesey was continued in existence by a special Act of 1890 until November 1 of the present year. Thirty years ago there were no fewer than 1,047 turnpike trusts in England and Wales, with 20,189 miles of road supported by tolls."

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A correspondent in Norfolk writes to us, while these notes are passing through the press, as follows:

"The appended cutting from the *Lynn Advertiser* of the 12th inst. might, I think, call for some notice from the *Antiquary*. I need not add to what it says, but it seems deplorable that a site of such peculiar interest, consecrated to Divine worship for so many centuries, should be abandoned in such an off-hand manner. I scarcely understand whether the existing church, of which the chancel has long been in ruins, and which is mostly a fifteenth-century structure, on the ancient site, seemingly in fair repair otherwise a few years ago, when I visited it, is to be demolished, or simply intended to perish slowly from decay or neglect. One or the other seems to be intended. It seems regrettable that the Royal owner and patron (H.R.H. the Prince of Wales) should not expend something in keeping this edifice in repair rather than in providing a 'new and suitable iron church with a thatched roof,' in a position which is, I dare say, a good deal more convenient to Canon Hervey and his curate! The population of Babingley, about whose convenience and 'enjoyment' (!) so much is said, seem, at the census of 1881, to have consisted of fifty-eight persons all told

"Large sums were spent on the same royal demesne a few years ago in over-'restoring' the church at Wolferton; but, then, that is close to the railway-station at which the numerous stream of illustrious visitors arrive and depart, while Babingley is alone in its picturesque isolation, and has nothing but the memory of St. Felix and the conversion of East Anglia to plead for it!"

The following is the paragraph in the *Lynn Advertiser* referred to:

"BABINGLEY: THE CHURCH.—What is likely to be the last of a long series of Sunday services was conducted in the old church on Sunday, September 29, and on the following Sunday the parishioners assembled for the first time in a new and suitable iron church with thatched roof, which H.R.H. the Prince of Wales has graciously caused to be erected close to the high-road. Here the Rev. Canon Hervey, rector, conducted the afternoon service, which was heartily enjoyed by most of the villagers, and by many of their friends. The old church stands on a spot that abounds with memories and associations of a long distant past. It was there, tradition asserts, that in 631 A.D. St. Felix landed from his boat, and preached on the shore to the people of Babingley. By-and-by a church arose on the spot, which in course of time fell to ruins: then another was built on the same site, and that, too, is now in ruins; the houses which it is said once clustered around it have long since passed to decay, and not a vestige of them is apparent. The old church stands alone on the marshes, approached by no road—in rain and snow practically inaccessible—and such worshippers as braved the elements and attended the services in winter, had to wade through long, wet grass, and to slip about in exceedingly moist and adhesive mire, before they could get there. Time has been gradually doing its work of decay and destruction for many a long year, and the tremendous gale of last March put the finishing stroke to the process, for the old church became no longer fit for the purposes for which it was built, and which it has served for many a century."

His Royal Highness the Prince of Wales is patron of the Norfolk and Norwich Archaeological Society, as well as a Fellow of the


Society of Antiquaries. We cannot believe that the matter has been placed before him in its true light.



Water-marks on Paper.

BY MISS E. E. THOYTS.

I.

N these days of universal research it is quite a surprise to find any unexplored subject. Curiously enough, however, the subject of water-marks on paper has received very little attention. Yet, as an article of commerce, paper has been made in many parts of Europe from a comparatively early period, and it has borne distinguishing water-marks for many centuries. Probably these marks were at first used to prevent, or check illicit paper-making, for in most countries the manufacture of paper was a royal monopoly. However, within the last two centuries paper-marks have gradually changed their character, and from being badges and trade-marks, they have come to be the means of distinguishing the different sizes of the sheets of paper.

With the history of paper-making proper I do not intend to deal at any length. Paper is believed to have had its origin in the East, and it is said that the earliest papers were manufactured from silk. My intention is to give a short description of such marks as I have myself found on paper, and trace in some measure the manufacture of paper in the past in England.

There is very little information to be found in print on the subject. Encyclopædias blindly follow one another in their statements, and quickly leave the unexplored and historical part of the subject, to plunge into descriptions of the methods of modern paper-making, and the particular machines made use of in the process.

Paper, as everyone knows, is an artificial substance, ingeniously invented by man to supply economically the place of parchment, or the older papyrus leaf, from which it derives its name. When paper was first invented is not exactly known, and no specified

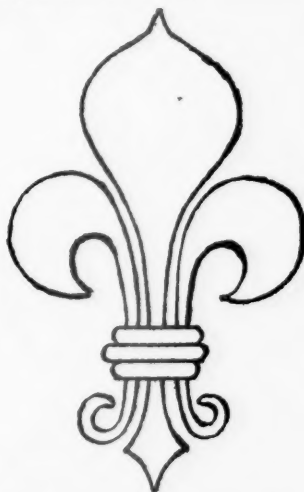
date can be truly assigned for it. However, this much is certain, the need of some such material made itself rapidly felt with the advance of learning. Paper followed in the wake of learning, and as early as the fourteenth century it had come into comparatively general use in Europe. As has been already mentioned, the earlier paper is believed to have been made of silk, but this was a rare and costly substance, so that it is no cause for surprise to learn that soon afterwards flax was used for paper. At the present time almost any fibrous substance can be made into paper. Rather more than a hundred years ago (in 1772) a German named Schaffers, or Scheoffers, wrote a voluminous work on the subject, in which he named, and described more than sixty different substances from which paper could be made. The animal, the vegetable, and the mineral kingdoms were all brought into requisition, and such diverse substances as silk, spiders' webs, flax and other plants, and asbestos, are each named by him.

The earliest paper used in England was undoubtedly imported hither from the Continent, and it has been asserted that little or no paper was manufactured in England until late in the seventeenth century. This, however, is a statement which is open to a considerable element of doubt. The chief homes of the paper-making industry were the German States and the Netherlands. Between those countries and England, a brisk trade was carried on, especially in the fifteenth and sixteenth centuries. Although water-marks originated as badges, they eventually came (as I have already observed), to be used for the purpose of distinguishing between the different kinds of paper, and the sizes in which the sheets were to fold.

All paper was at first made by hand in frames, and the old water-marks were devices formed of brass wire, which were woven into the wires of the frames. The older kinds of paper are coarse, and dark in colour, from not having been thoroughly sized. The texture is more that of modern "blotting-paper."

Paper has been found as early as 1301 with the mark of an orb and cross. A small black letter *p* by itself was used from the time of Duke Philip de Romiere in 1349,

and it is of interest to know that the paper of the first books printed in England, by Caxton, bore this mark.



FLEUR-DE-LYS MARK. CIRCA 1600.

In the Low Countries, from 1419 to 1467, the letters "P. Y," sometimes conjoined and

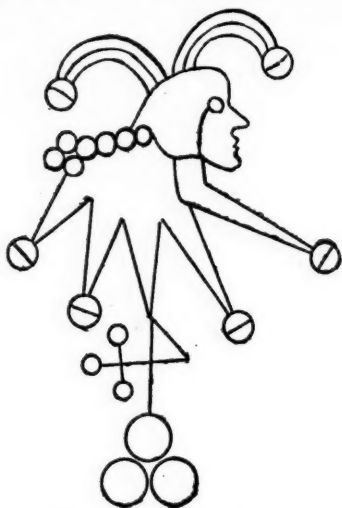


FLEUR-DE-LYS MARK. 1770.

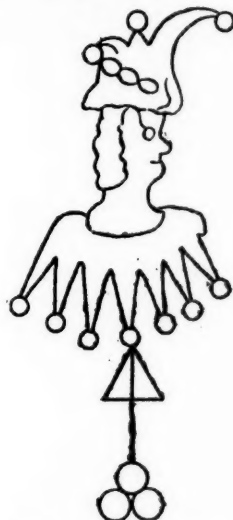
sometimes separate, were used. They stand for Philip the Good, Duke of Burgundy, and Isabella his wife. She was a daughter of

John, King of Portugal, and was married to Philip in 1429. According to the spelling of those days her name began with "v."

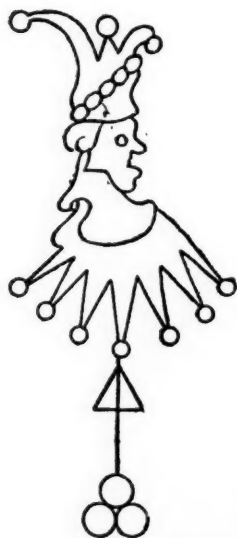
to be found on paper in use as late as the seventeenth century. Indeed, the fleur-de-lys, and perhaps some of the others, lasted even later than this.



FOOL'S CAP MARK. 1656.



FOOL'S CAP MARK. 1704.



FOOL'S CAP MARK. CIRCA 1700.

The House of Burgundy also used other marks, such as the fleur-de-lys, the anchor, the unicorn, the bull's head, all of which are

The bull's-head, sometimes with a star or flower between the horns, is the mark on the paper of some of Faust's early printed books.



BRITANNIA MARK. CIRCA 1750.

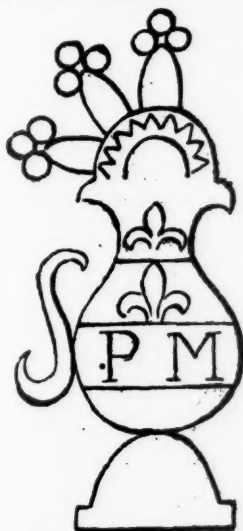
As the marks came to distinguish various kinds and sizes of paper, so they soon gave their names to the kinds of paper, as "fools-

cap," "pot," "post," "hand," and other designations, more or less familiar at the present day. Of these none is better known



POT-MARK. 1590.

than "foolscap." This water-mark has been traced back to 1479, and the marks are, as a rule, vigorously designed and clearly out-



POT-MARK. 1660.

lined. In the middle of the eighteenth century a figure of Britannia was substituted for the fool's cap, at least in our own country.

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The post-horn mark is found as far back as 1370, the earlier instances of the mark being rudely outlined. At a late period, (perhaps the middle of the seventeenth century), the post-horn was enclosed in a shield, varying somewhat in design. No doubt each manufacturer shaped it to suit his own ideas. The only examples I have found with names attached are distinctly foreign.

Older than post-paper for English writings is pot-paper, a paper which bears a mark distinctive of Dutch-made paper. No two of these marks are ever quite alike; some are plain, others bear the word "pott" or "pot" on the centre band. This was afterwards replaced by the maker's initials.



DUTCH ARMS. 1704.

Many pot-marks have the cover of the pot formed of a crown (often imperfect), surmounted by a quatrefoil or a crescent.

There are two types of the pot-mark. One is formed of a single-handed jug, the other is a two-handed narrow-necked vase, surmounted by a pyramid of balls. Pot-marks are not found after the seventeenth century; they were then replaced by the Dutch, or English coats-of-arms. Hand-paper was so called from the open hand it bore. This is one of the oldest marks, and was constantly used by the presses of Germany and the Netherlands in the early days of printing.

Sometimes the hand is clothed in an iron gauntlet, and in others it looks as if it were

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covered by a glove or mitten. The initials of the maker's name are often shown on a band round the wrist. Always above the middle finger is a star. This water-mark was used in 1568 by N. Grimaldi, but it was well



HAND-MARK. 1500.

known for more than a hundred years before his time.

In a subsequent article I shall have occasion to speak of other water-marks, and also say something as to the history of paper-making in England.



Traditions and Customs Relating to Death and Burial in Lincolnshire.

BY MISS FLORENCE PEACOCK.

THERE are many deeply-rooted, though for the most part seldom-mentioned, beliefs and observances touching upon death and its immediate surroundings prevalent all over Britain; and unfortunately year by year these traditional customs are becoming less and less practised. It is not that they are forgotten, for it takes centuries to root out beliefs of this nature amongst the uneducated;

but the people who yet hold, and in secret cling closely to them, have become conscious that they are looked upon as superstitious, silly, or wicked, and so they shrink from doing what might bring ridicule upon themselves or the dead. They do not realize that the educated classes only a few generations ago believed in these rites, forms, ceremonies, and traditions as firmly as they themselves do now.

The great difficulty to be overcome in endeavouring to obtain information upon these and kindred subjects, is the reluctance the English peasant evinces in speaking of them to anyone whom he regards, either by reason of education, position, or any other cause, as superior to himself. But if only he can be got to express himself naturally, he is capable of putting his knowledge into clear and at times even artistic or pathetic language; yet if you inadvertently disturb or hurry the flow of his ideas by an injudicious question, he at once either stops talking to you altogether, or professes to know nothing more upon the subject, and for that time at least no more can be obtained from him. The following customs and beliefs have been gathered together in Lincolnshire, excepting in those cases where a reference is given.

Many of them have the names of the villages suppressed at the wish of those who communicated the information; in other cases the belief is so widely spread, not only in Lincolnshire but throughout the neighbouring counties, and in some instances nearly the whole of England, that it would be impossible to specify the localities in which it is found. The idea that "blest is the corpse that the rain raineth on," is a general one all over the county. During a funeral which took place at Grayingham in 1894, a few drops of rain fell on the coffin as it was borne from the church to the grave, and these few drops from a serene sky were regarded as a happy omen.

It is a general custom to open the window of the room in which a death has just taken place, and to draw down the blinds of all the windows of the house at the same time. So far as I have been able to discover, the reason for this act is forgotten; but there can be little doubt that it originated in the belief that the spirit of the departed cannot leave

the room in which the mortal remains are lying unless a clear passage into the pure air be allowed; and that thus opening the window was to be regarded in the light of a kindness, to assist it on its departure from the scene of death.

The blinds are always kept down until the funeral procession has left the house on the way to the church; then they are drawn up by some friend, neighbour, nurse, or servant, who has remained behind for the purpose. At a funeral which took place at Bottesford in 1887, the nurse who had attended upon the dead, and who remained in the house, did not go to the burial, giving as the reason that she must stay to draw up the blinds so that the house might not wear a look of mourning when the family returned.

In some villages it is usual for the relations of the deceased to keep their blinds lowered from the time they hear of the death until after the funeral, even if the death took place at a distance.

In 1891 the blinds were not pulled down at a house in Bottesford until the day of the funeral of a member of a family who had died at a distance, but who was brought thither for burial; and it was considered a mark of inexplicable carelessness that they had not been lowered from the time that the death was known of.

In many places box is thrown into the grave upon the coffin, as a symbol of the eternity of the life everlasting, because it is an evergreen. Small sprigs of box are sometimes found when old graves are disturbed; they are usually quite green, though dry and brittle.

Thyme is thrown in a similar manner upon the coffins of members of the Oddfellows' Benefit Clubs, by fellow members, to show that time has no longer any meaning for the dead: they have done with it for ever.

Rosemary is sometimes placed on the breast of the departed, and buried with them. This custom is probably connected with the belief that rosemary has a tendency to prevent the spread of zymotic diseases.

This was the practice alluded to by an old man at Messingham, between the years 1870 and 1875, who was popularly considered to be a very ill-conditioned husband, when he said, speaking of his wife who had lately

died, that he "never liked her looks since he married her half so well as when he saw her with rosemary under her chin."

This plant used to be strewed before the judges and other officials in the assize courts during the prevalence of gaol fever.

When possible it is considered proper that the horses used for a funeral should be black, or if they are not to be obtained, then any dark colour will do; and there is a general belief that if a mare has a foal soon after being used to draw a corpse, the foal will die at its birth.

Seed-cake and narrow oblong sponge biscuits are served to the assembled guests at a funeral, accompanied by wine, generally sherry, though sometimes port is used instead. This is before the burial. After the return from church it is customary for the whole party to sit down to tea, at which hot-buttered cakes are always served.

At Gainsborough there existed a custom of giving away penny loaves at funerals to whomsoever asked for them.* Most probably this was a lingering and debased survival of the pre-Reformation doles.

It is usual in Lincolnshire to carry the coffin, followed by the mourners, into the church at the north door; and at christenings and marriages to use the western or southern entrance.

As far back as can be traced in the mythology of the northern European races, the north was held in abhorrence as the home of cold, darkness, and storms; and no doubt this feeling still remained when Christianity became general.

Until lately it was not usual to bury on the north side of the churchyard unless absolutely obliged to do so by want of space, there being a strong prejudice against so doing. The last two lines of an epitaph in Epworth churchyard,* dated 1807, allude to the widely-spread belief that those buried there will, at the Day of Judgment, rise from their graves later than those who were laid to rest in more favoured portions of the sacred ground:

And that I might longer undisturbed abide,
I chorsed to be laid on the northern side.

* "Burial Customs," *The Westminster Review*, Aug., 1893, p. 170, by England Howlett, F.S.A.

† *Ibid.*

It is considered to be the duty of the mistress of the house to go out and receive all the guests who attend a funeral, whether relations or friends, before they enter the door. Some years ago an old woman who had dwelt all her life in the county animadverted severely on the conduct of a neighbour who had allowed the men of the family to give the first welcome to some distant relations who came to attend the funeral of a member of the family. She finished by observing: "I wonder what she could be thinking of! But there! she never did know behaviour!"

Funeral wreaths do not seem to have ever been very much used in Lincolnshire, or if they were, all tradition of them has long ago perished; but there are a few traces of them to be met with. A maiden's funeral wreath and gloves cut out of white paper are still suspended on the chancel of Springthorpe Church,* and two or three time-worn chaplets of flowers hung withered and dusty on the screen at Bottesford Church before it was restored (?) in 1820-26.

These funeral wreaths were sometimes made of metal, sometimes out of white paper, and sometimes were merely fashioned out of flowers. They generally were accompanied by white gloves, and were only carried at the funerals of young unmarried women of good character.

There was formerly a widely-spread custom of throwing a white sheet, as a pall, over the coffin of a woman who had died at the birth of her child. At Bottesford this was done as recently as 1860, after the coffin had been carried to the eastern end of the nave of the church. There can be little doubt that this was originally intended to indicate that the deceased had died a martyr's death, such being the general belief in the Middle Ages. It was also customary in some villages for a woman who had thus died to be carried to her last earthly resting-place by matrons wearing white hoods, but I have not heard of this being done during the last twenty years. Maidens, however, are still, in certain parishes, carried to the grave by young girls thus attired; and in some cases the girl-"bearers," as well as wearing the white hood, have long white scarves made either of silk

* *The Bells of Lincolnshire*, p. 668, by T. North.

or cotton, and white gloves, and so likewise have all relatives and friends who attend the funeral. Formerly everyone attending a funeral wore these long scarves, made either of black silk or crêpe, and they were given along with black gloves by the family of the deceased; but during the last few years this custom has declined, though it is often done. Women, especially relations, at a funeral used to wear a hood of black material; but I believe this to be obsolete, though it was done between 1860 and 1865.

There is a superstition that if any garments that have been worn by the dead are put away, as the body decays in the grave, so will its earthly vestiture rot; but to the best of my knowledge this is not a very widely-spread or general belief.

"One funeral makes three"; that is, should there have been an interval of some duration without any burial taking place, and then a death occurs, two more will speedily follow after.

The utterly false notion that "a green Christmas makes a full churchyard" is a generally received one, and in consequence a "white Christmas" is accounted lucky.

It has been conclusively proved that a mild winter causes fewer deaths than a severe one, but it occasionally happens, as it did in this winter of 1894-95, that a warm and open season up to the end of December is followed by severe cold, lasting for a considerable length of time. When this occurs, naturally aged people and those who have weak hearts, and who are exposed to the extreme cold, become affected by the weather and die; and thus probably more people in any rural neighbourhood pass away during a few weeks than have done for the past three or four months. Then the neighbours remember that there was a green Christmas, and their faith in its baleful influence is confirmed. You should never, under any circumstances, walk upon a grave, or in any way tread upon it; it brings bad luck to do so, and is considered not only as a mark of disrespect to the person buried beneath your feet, but to all the dead that lie around.

When half of the graveyard of the chapel of Coates was ploughed up, it was sown with turnips, and the sexton told the late Sir

Charles Anderson, of Lea, that it was "a singular thing, they all cam oop fingers and toes," evidently believing it to be the result of the sacrilege.*

By "fingers and toes" it is meant that the turnip, instead of being of a globular shape, grows split up into long carrot or finger-shaped fangs, and is thus quite useless.

The custom of burying nails with the dead is a very ancient one, pre-Christian we know. Nor is it to be wondered at when we consider that iron was held to be a powerful agent against witchcraft. Skulls are at times dug up with iron nails hammered through them, and it has sometimes led to the belief that murder has taken place; but the more likely thing is that the nail was placed there after death, the intention being in some way to benefit the departed—exactly how, we do not know.

Somewhere about 1843 a skull was dug up in Messingham Churchyard with a nail through it. Another instance of the belief of the efficacy of burying iron with the dead is illustrated by the fact that the key of Bishop's Norton Church is said to have been found under the head of Matthew Lidgett, who was parish clerk, and who died in 1742.

The "layer out" in some places ties together the feet of the corpse, but it is necessary that they should be unloosed before the coffin is screwed down, or else the dead will not rise at the first resurrection.† If from duty, inclination or any chance whatsoever you see a dead body you must on no account neglect to touch it, for if this is not done the spirit of the departed will haunt you.

It is a common and most reprehensible practice to make a kind of show of the dead. Not only are the relations and those who love the departed suffered once more, and for the last time for ever in this world, to gaze upon all that is mortal of him who has assumed immortality, but anyone that likes may come and stare out of vulgar curiosity. To such an extent is this carried that the writer could name a village she knows well where a few years ago a boy, who was a member of a certain Sunday-school, died from scarlet

fever; and it will scarcely be believed that the other children who formed the school were taken to look at him lying in his coffin ready for burial.

Whether they have seen the deceased after death or not, it is considered necessary for all the members of a family to touch the dead, in order to prevent him from troubling them, or other ill-luck ensuing.

In some places, if a body does not stiffen properly, it is regarded as a sign that one of its kindred will soon be taken from this world.

Another sure sign of a death occurring in a family is for fruit trees to bloom at unusual seasons; pears and apples often have a few late blossoms upon them at the end of the summer, or in the autumn, and this is regarded as a most awesome sign.

To break a looking-glass is held to show that without doubt someone dwelling in the house will shortly pass away; but there is no reason to suppose it will be the person who causes the breakage.

The "death-watch" is known all over, and universally believed to be a token that death will visit the house ere long. At Lincoln it is sometimes spoken of as "the death-spider."

If the church bells sound with a dull heavy tone, as they sometimes do on account of certain states of the atmosphere, it is held to be a warning that death will shortly occur in the parish. This is believed in many parts of the county; the writer heard it said at Kirton in Lindsey in 1893. There are many curious beliefs relating to bells that we are unable in any way to account for. What is the origin of the saying that if a passing bell tolls on a Sunday there will be another one heard before the end of the week? If a passing bell is tolled by mistake, as if for a funeral, in ringing the church bells, there will certainly be a death in the parish before long.

In some places when a corpse is brought by rail from a distance, the bell is tolled in the parish where it is taken out of the train, as well as at the church in which the funeral service is read; this was done at Kirton in Lindsey in 1895. This is also done when a corpse is carried from a house to be interred beyond the limits of the parish

* *The Lincoln Pocket Guide*, 1880, p. 69, by Sir Charles H. J. Anderson, Bart.

† *Bygone Lincolnshire*, p. 94, edited by William Andrews.

where the death took place. If any bell rings in a house by itself, it is held to be a sure death sign.

At Lincoln Assizes, when a man or woman is being tried for a capital offence, if the jury are going to bring in a verdict of guilty, and it is to be what is popularly known as "a hanging assize," the wind during the whole time of the assizes is very high, and it usually becomes a gale when the verdict of guilty is pronounced. During the interval which elapses between the death sentence being passed and the carrying out of the law the wind continues very high, but after the execution is over a dead calm occurs. The Prince of the Powers of the Air is satisfied, having received his due.

The well-known custom of setting a loaf of bread, with quicksilver in it, to float on water in which someone who has been drowned remains undiscovered, is practised in the county; but the corpse must be left for three days before the plan is tried, and then the loaf will float to the spot where the body is, and remain stationary above it. I understand in some parts of Lincolnshire it is not considered necessary to place quicksilver in the bread.

It is believed to be very unlucky to hold any dying creature in the hands; it will most likely cause the death of, or a grave misfortune to happen to, the person who is rash enough thus to tempt fate.

The hooting of owls at any time, and the crowing of cocks before midnight, are death-boding omens to some member of the household of the person who is unfortunate enough to hear them.

The belief in the death-rap is not nearly so general, so far as I am able to make out, as many other traditions; but I have reason to know that it exists on the wolds, and in some of the villages lying east of the Trent. It assumes the sound of a sharp stroke, or strokes, somewhat like the sound that furniture occasionally makes—a kind of sharp cracking. There is much vagueness about this omen. Sometimes it is sent to warn people that ere long a death will take place in the house; at others it merely denotes that the death of a relation or friend at a distance may be expected.

The death-cart is a most horrible thing,

and so far as I am able to discover the belief in it is not widely spread. There is a sound heard as of a cart rolling up to the door of the house where a death will soon take place. It suddenly stops, and all listen amid a deep silence which may almost be felt.

Sometimes, but not always, there is immediately upon the stopping of the cart a sound as of a load being discharged against the wall of the house. Then follows the dead silence; the cart never goes away. Most probably—but this is merely my own interpretation; I was never told so—the cart has come to bear away the body in its coffin, and thus cannot depart till after the death has taken place; and the load discharged against the side of the house may perhaps be meant to represent the soil from the grave.

If a lamp-chimney break without any obvious cause death is surely at hand, the shattered glass seeming to mean an existence ended in this world.

Sometimes soot will gather in the wick of a candle, and this happened much more frequently in the days of "dips" and candles which required snuffing; this also is a sign of a death in the house. When wax or tallow runs down the sides of a candle, and then detaches itself and curls up, it is a winding-sheet, and means the speedy death of the person sitting opposite to it.

If a candle be left burning in the chamber where one lies dead, and it should chance to fall from the candlestick, there will be a further death in the family; also it is very wrong to place a stable-lantern on a table, as if you do so it will cause the death of some animal on the farm.

Should a fire remain alight all night by accident, a death in the house will follow the portent; this belief is current in Lincoln. In like manner should a fire lit in the morning happen by any chance to remain neglected and without any fresh fuel, but still burn all day, death or misfortune is nigh at hand.

If an oblong cinder, known as "a coffin," flies out of the fire, it means either the death of the person near whom it alights, or of someone he holds dear. A loose soot-flake hanging from the bar of the firegrate is "a winding-sheet" when it is not "a stranger";

by the latter term is meant anyone who is not expected calling at the house.

When certain diamond or lozenge-shaped creases are formed by folding a tablecloth carelessly, they are known as "coffins," and a burial is soon to take place.

To dream of a wedding is a certain sign of the death of someone near or dear, and to dream of broken eggs means a death or some great misfortune.

On the Burton hills is a spot said to be the burial-place of a woman who committed suicide, but her name and history are alike forgotten; yet people who pass that way still fling stones upon the place where she lies. I do not know another instance of this in Lincolnshire.

There is an ancient practice at Swineshead of cutting a large cross in the turf where anyone has met with a violent death. There can, I think, be little doubt that this pious custom has come down to us from the days when it was usual to erect a cross upon the spot where any human being had met with violent or unforeseen death. This is the only instance I know of such a custom yet remaining, not only in Lincolnshire, but in Britain; and if it still lingers anywhere else I should be glad to be told of it.

In most places if there remains any tradition of a body being buried in an unusual place, such as the wall or floor of a house, one hears of the ghost "walking" and various uncanny noises; but I am unable to connect ghosts with strange burials in Lincolnshire. When the Peacocks went to live in the Old Hall at Northorpe about 1740, repairs were done to the house, and alterations made in it. In one of the walls were found the bones of a little child; no tradition remains, nor has anything relating to them ever been discovered.

If the ghost or spirit of a person does not leave the grave and "walk" before he has been dead and buried twenty-five years, it can never do so afterwards. This was said at Bottesford between the years 1876 and 1882. It is a most extraordinary superstition, and I am doubtful as to the exact meaning. There is, of course, the well-known general belief that the ghost, spirit, or whatever it is that "walks" dwells in the grave along with the body, and that it assumes

the appearance it wore in life, when at night it leaves the grave and wanders about; but why should there be a kind of statute of limitation as regards time?

Is it possible that the underlying meaning is that if a person has been laid to rest for twenty-five years, and no stories as to his having been seen have arisen, that they are not likely to do so?

A curious myth has grown up within my own memory at Bottesford. My father, as trustee, had to put up a tombstone to the memory of a certain person; this stone took the form of a heavy slab laid upon the grave. There is an inscription and a coat-of-arms upon it; the arms consist of a shield charged with a lion rampant. The pathway to the school leads through the churchyard, and some years ago (and most likely at the present time) it was currently believed by the school-children that the lion was a true and lifelike portrait of a dog which was supposed to be buried beneath the stone, and who might be heard barking.

Telling the bees of a death in the family, especially of the master of the house, is a very old and general custom, the belief being that if they are not informed of it they will either all go away, or else die. A cottager at a village near Grimsby told the bees of her husband's death, and asked them "to be trig and work for her." On being required to explain what "trig" meant, she said "wist," wist being understood to mean quiet and orderly. Should bees swarm on dead wood it is a very bad sign, and means the speedy death of someone.

I do not suppose that these are anything like a complete collection of the traditional beliefs and customs in Lincolnshire relating to death and kindred subjects, but they are all I have been able to gather together; the extreme unwillingness of those who have faith in them to speak upon the subject rendering it almost impossible to obtain information, even when one knows of its existence, and there must be much more behind that educated people of this generation have never even heard of.



Some Further Examples of Irish Plate.

By D. ALLEYNE WALTER.

IN continuation of the descriptions I have previously given of pieces of Irish plate, both secular and ecclesiastical, I add the following, which seem to be worthy of record

very good piece of silversmith's work of last century. The dimensions are: Height, $5\frac{7}{8}$; diameter of mouth, $3\frac{3}{4}$; and of the base $3\frac{3}{8}$ inches.

The next two pieces of plate to which I desire to call attention are a censer and ship for incense, which are preserved at the Roman Catholic church of St. Nicholas, Dublin.

These vessels, which have till lately been used in the services of the church, possess considerable interest as being examples of



TWO-HANDLED CUP.

The first piece is a very handsome, two-handled cup, of Irish workmanship, and with Dublin marks for 1769. It is in the possession of Mr. Longfield, the curator of the Art Department of the Museum of Science and Art in Dublin. The cup is vase-shaped, with good repoussée work, showing on the front the figure of a piper within a cartouche-shaped space, the side spaces being ornamented with vine leaves and clusters of grapes. It is a

Irish silversmith's work in a troublous and eventful period of history. How they came into the possession of the clergy of St. Nicholas's church, or what special connection Archbishop Russell and his brother the dean, (who had them made), had with St. Nicholas's I am not aware.

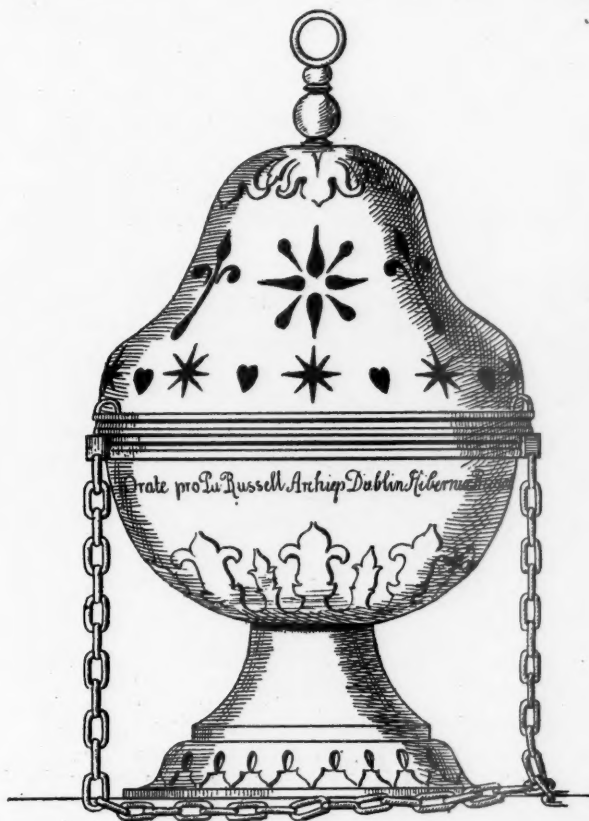
The censer is small, being about $8\frac{1}{2}$ inches high. It is of graceful form, and although devoid of elaborate ornamentation, is yet a

handsome piece of plate. It is perfect with the exception of the chains, which are modern. The inscription surrounds the bowl in cursive characters, and is as follows :

"Orate pro Pa: Russell Archiep. Dublin Hiberniæ Primate et pro fratre ejus Ja:

crowned; (3) an Old English capital *G*, the Dublin date-letter for 1690, thus supplying a letter in Mr. Cripps's table of old Dublin hall-marks.

The ship for holding the incense is $7\frac{1}{4}$ inches in length, and 3 inches high in the centre. It is, unfortunately, not in quite such



CENSER.

Russell Decano Dub: et Protonotario Apostolico qui me fieri fecit anno 1690."

The hall-marks are on the underside of the foot (two of the marks, the harp and date-letter, being repeated on the cover). The marks are: (1) The maker's mark, being the initials C. P., in a heart-shaped shield; (2) harp,

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good preservation as the censer, as it is a good deal battered, and has been bent in places. The stem seems, from its rather clumsy appearance, to have been tampered with.

The inscription which runs on each side, although in substance precisely similar to that on the censer, has some differences in

2 X

the abbreviations. The date, "1690," is at the top end:

"Orate pro Pa Russell Archiepō Dub Hiberniæ Primate et pro fratre ejus. Ja. Russell Decano Dublin et protonotario Apostolico qui me fieri fecit."

There are no hall-marks on this latter piece.

[I am indebted to *Collections of Irish Church History* by the late Dr. Renehan, President of Maynooth, for the following particulars regarding Archbishop Russell and his brother.

Patrick Russell was the son of James Russell, of Rush, in the county of Dublin, and was born in that parish in the year 1629. Of his early years, student life, and labours as a priest, hardly anything is known, but it is presumed that, being descended from a respectable family, and displaying more than ordinary

Amongst his other acts for the welfare of his Church he signed the petition presented by the Roman Catholic bishops of Ireland to the King on July 21, 1685, praying him to confer on Tyrconnell the necessary authority for protecting them in the free exercise of their ministry in convening the assembly. Another important act of the Archbishop's public ministry was the consecration of the church of the Benedictine nuns in Channel Row, Dublin, on June 6, 1689, which was performed with a great show of pomp and splendour, the King himself being present, accompanied by his Court and a vast concourse who welcomed his Majesty with religious enthusiasm. It was the first time for ages that an English king had taken part in such a ceremony.

Soon after came the battle of the Boyne, the defeat and flight of James, and the submission of the Irish to the Prince of Orange. The penal laws were again rigorously enforced, and one of the first to suffer was Dr. Russell. He was cast into prison, where he remained until his death on July 14, 1692, at the age of sixty-three years.]



SHIP FOR INCENSE.

zeal and prudence, he was chosen at a critical period in the history of the Church to preside over the Roman Catholic diocese of Dublin.

He was consecrated on August 2, 1683, and died July 14, 1692. During the period of his episcopate he seems to have encountered much active hostility. In times of danger he would retire to Rush, and lie concealed in the house of his kinsman, Geoffrey Russell. On the accession of James II., when the fullest liberty was given the Roman Catholic bishops to meet in council, Archbishop Russell seized the opportunity of convening a provincial synod, which was held on July 24, 1685, its purpose being to reform the irregularities which had crept in during a long period of religious persecution. James Russell, his brother, the "Dean of Dublin," was present at this council. On August 1, 1688, another provincial synod was held at which Archbishop Russell and his brother the aforesaid James Russell assisted. There are also extant the Acts of three diocesan synods of Dublin held during Archbishop Russell's administration of the see, viz., June 10, 1686; May 9, 1688, and April 4, 1689.

Another article which, although not of Irish make, is preserved in the Science and Art Museum at Dublin, is the fine monstrance, which is shown in the accompanying sketch. It is a piece of English work, and bears London hall-marks for 1693. The plain cross with which it is surmounted looks as if it were a later addition, otherwise the ornamentation of the monstrance is characteristic of the date when it was made. The rays of glory, alternately straight-sided and wavy, with which the face of the monstrance is encircled, are very effective, while the cherub, the baluster stem, and the bold oval base, with its band of acanthus leaves, are good pieces of work, and combine to form a dignified and harmonious ensemble. The height is 16 inches, and the diameter



MONSTRANCE.

of the base $7\frac{1}{2}$ inches. The vessel is of an unusual date, and is in that respect, perhaps, an almost unique specimen of English goldsmiths' work. On that account I have thought it worthy of notice.



A Literary Bequest in the Sixteenth Century:

A MS. "BOOK OF WISDOM."

BY BASIL ANDERTON, B.A. (LOND.),
Public Librarian of Newcastle-upon-Tyne.

(Concluded from p. 312.)

THE next division, "The wise man seeketh true riches (*Sapiens veras querit opes*)," is a somewhat longer one, and contains over sixty selections:

"Nature daily admonisheth us how small things she needs, how few, how cheap."

"Nothing so showeth a narrow and small mind as the loving of riches; nothing is more honourable and noble than the contemning of wealth."

"What the crowd prizeth—to wit, riches—that do thou despise; and what the crowd regardeth not—to wit, uprightness, virtue, and learning—that do thou prize."

"Furnish thyself with those riches which in shipwreck can swim off with their master."

"We must think that happiness lies not in the greatness of possessions, but in the well-being of the mind; nor would any man say that the body is in good case because it is clothed in fine raiment, but because it enjoys health and is well; but where the soul is well ordered, that man is truly rich."

"When the ambassadors of Philip, King of the Macedonians, offered great gifts to Phocion, and exhorted him to receive them since he was poor, and said, although indeed he could do without them, yet to his children they would be needful, since it would be hard for them in the greatest poverty to attain to the glory of their father; 'If,' said he, 'they are like me, this same plot of ground will nourish them which has raised me to this dignity; if they are unlike, I do not wish that their luxury should be nourished and increased at my cost.'"

"A wise man carries all his riches with him."

"When Demetrius had taken Megara, he called Stilbo, the philosopher, to him, and

asked him whether any one of the soldiers had taken away any goods of his. 'No one,' said he; 'for I saw no one that could carry off any wisdom;' recognising that only the goods of the mind were not exposed to the violence of war."

"It is a great dowry when an uncorrupted character is brought to a marriage; as a Spartan woman, being asked what dowry she would bring to her husband, 'Modesty,' she answered, 'handed down from my fathers.'"

"Diogenes was wont to argue that 'all things belong to the gods; the wise are the friends of the gods; friends have all things in common; therefore all things belong to the wise.'"

The next thesis, that "The wise man is truly noble," is disposed of in about two pages. The following may be taken as examples:

"The nobility of the wise man consists in virtue."

"It is far better to grow noble than to be born noble."

"If you would secure glory and honour, be such as you would fain be reputed."

"An honourable fame is a second patrimony."

The sixth part of the book (it will be remembered that there were nine divisions in all) is entitled "The wise man considereth what the tongue bringeth to pass." It is by far the longest of all, and extends to more than thirty pages.

"He that useth many words hurteth his own soul."

"The heart of a fool is placed in his mouth, but the mouth of a wise man is placed in his heart."

"A guileful tongue loveth not truth, and a slippery mouth worketh ruin."

"He that answereth before he heareth sheweth himself to be a fool, and worthy of confusion."

"Answer a fool after his folly."

"Answer not a fool after his folly."

"There is a time when it is meet to answer a fool after his folly, lest he should seem wise unto himself; there is a time when it is not meet to answer a fool after his folly, lest thou shouldest become like him.

Christ heard, 'Thou art a Samaritan,' and He held His peace; He heard, 'Thou hast a devil,' and He gainsaid the injury."

"If any man thinketh himself to be religious and bridleth not his tongue, his religion is vain." (This, by the way, is attributed to Erasmus.)

"The tongue of many men outrunneth their minds."

"It is not always *what* is said or proposed that should be examined, but *with what mind* it is said."

"In speaking, thou must consider not what is pleasant to thee to say, but what will help others, or what is expedient for them to hear."

"A fool when he holds his tongue nowise differs from a wise man."

"Athenodorus, the philosopher, warned Augustus, when he was about to depart, to do or say nothing in anger without first saying over the Greek alphabet in its order. Cæsar, pleased with that counsel, embraced the man, and said, 'I have need of you,' and kept him with him for a year to learn silence of such a master."

"A word once uttered cannot be recalled, but thought can be corrected."

"Talkativeness has always been joined with folly, and eloquence with wisdom."

"The ill that is wrought by silence can be [set right] by speech; but a word, when once uttered, flies away beyond our recall." (The Latin is as follows: "Quod silentio peccatum est potest recircari [*sic*] silentio: Sed semel emissum volat irrevocabile verbum." Though this second line is a hexameter of Horace's, the *sententia* is given as that of Simonides.)

"'Twas pithily said by one, that 'For speech we have men as masters; for silence, the gods.'"

"A weapon, when hurled, falleth not back on him that sent it, but rather bringeth destruction upon others; but a word, when uttered, bringeth destruction upon no man more surely than upon him that sent it forth."

"No thanks are due to a prodigal who bestows, not through kindness, but through a diseased mind; so the faith of keeping silence is not due to him who was the first to break the covenant of silence."

"They who have the falling sickness fall

not where they will, but wheresoever the sickness hath seized them; so they that have the disease of the tongue slip and fall alike in the greatest things and in the least."

"No man speaketh aright but he that hath first learnt to hold his peace."

"Nature hath given to man one mouth and two ears, that we may hear more than we speak."

"Who would not shudder if one offered him wine mixed with poison? Yet that poison is more hurtful which a flatterer or a backbiter offereth thee, since thou drinkest it in through greedy ears."

"It is cowardly to assail those with thy tongue who cannot answer thee."

"A slanderer often re . . ."

Diert's work of love got no further. At the end of a page, and in the middle of a word, just where he should have turned the leaf, the writing ceases. Latterly the writing had grown less symmetrical, less accurate; his powers seem to have been ebbing, and at last the final summons came. He must leave his willing toil, and must go without even setting hand to the three outstanding parts of his little book. The arguments thus left untouched were: "The wise man ruleth his passions," "The wise man feareth not death," and "How wisdom is gained." But it may well be that the old man's sudden silence spoke more intimately to the son than many quotations could have done.

Of the son we know nothing. Here and there in the manuscript we find an alteration which might suggest that he had begun, as his father bade him in the letter prefixed to the book, to correct some mistakes ("grammatices vitia"), for the hand seems different. But such marks are few and far between, and it is hard from such small tokens to know clearly what manner of man he was that made them, or what use he made of this last and dearest bequest of his father's. Who shall interpret them? or by what art of magic shall we, with symbols so few, so slight, call back his spirit from its "vasty deep," and see him, as it were, face to face?



Coningsby Hospital, Hereford.

BY W. JOHN BURN.

AS the visitor proceeds down Widemarsh Street (formerly called Wigmarsh or Wigmoremarsh), Hereford, it is not long before a low and ancient stone building is reached. This is Coningsby Hospital. The hospital was founded in 1617 by Sir Thomas Coningsby, knight, of Hampton Court, some seven miles from Hereford. The founder sought to provide a comfortable retreat for "two of the most valuable characters in society, though frequently the most neglected, the worn-out soldier and the superannuated faithful servant."

The necessary qualifications for election are:

1. Three years' service, either on land or sea, or a residence of seven years in domestic service with one family.
2. Candidates must be natives of Herefordshire, Worcestershire, or Shropshire.

It was the intention of Sir Thomas Coningsby to settle certain lands for the use of the charity, but finally he contented himself with leaving the sum of £200 per annum for the purpose.

This is to be regretted, as the endowment has depreciated so seriously, that the income derived from it grows more slender each year. Bread, cheese, butter, milk, ale, and faggots, with dinners in the hall on Sundays, Christmas Day, Candlemas Day, Easter Day, Whitsunday, and All Saints' Day, were apportioned at the foundation; but these have been commuted for a cash payment. The Commander, however, provides an annual dinner for the inmates on Old Christmas Day.

At the foundation of the hospital it was ordered "that the Corporal and Company, in all their speeches and writings of and to himself, and all subsequent owners of Hampton Court, should call him by the title of 'Commander of the Hospital,' in memory of the more ancient military society formerly resident there."

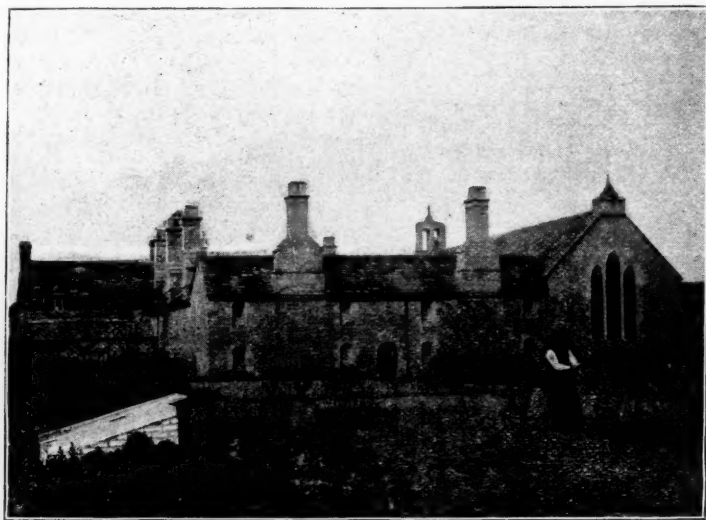
Each inmate on his admission to the hospital, and every second year on the eve

of the Feast of Pentecost, is presented with a suit of ginger-coloured fustian; every third year, also, he receives a scarlet cloak and a hat. This, however, does not faithfully carry out the founder's intention. The original deed of endowment says, that each inmate is to have a fustian suit of ginger colour, of a soldier-like fashion, seemly laced, a hat with a band of white, red slippers, a soldier-like sword, with a belt to wear "as he goeth abroad." From the dress of the inmates the hospital is sometimes called the Red-coat Hospital.

A further clause enacts that, whenever

way of which is the canting escutcheon of the Coningsby family, three conies, or rabbits, in punning allusion to the family name. The shield is surmounted by the Coningsby crest, a plume of ostrich feathers. The courtyard is surrounded on three sides by the houses of the hospitallers; the remaining (north) side is occupied by the chapel and the dining-hall. The dormer-window is that of the sick ward. The belfry formerly contained two bells, but only one now remains.

Over the keystone of several arches will be found the letters $\tau^p c$ rudely carved. They are the initials of the founder, Sir Thomas



CONINGSBY HOSPITAL, FROM THE EAST.

the company go to the cathedral church or any other public place in the city of Hereford, the chaplain, with his Bible, and the corporal, are to walk first, the servitors following two and two, arranged as the corporal thinks fit.

At the south-west corner of the building is a decayed Norman archway, flanked by equally decayed columns, the capitals of which are also in a ruinous condition. This was the entrance of the original Templars' Hall.

The courtyard of the hospital is entered by a low, narrow arched way, over the door-

Coningsby, and Philippa, his wife. The chaplain's house, now occupied by a servitor, stands in the north-east angle, nearest the chapel. The chapel has lately been restored. In the east window are the crest and initials of the Coningsby family. Service is performed on Tuesdays and Fridays.

The dining-hall, or refectory, adjoins the chapel, and forms the western part of that side of the hospital. In the illustration of the courtyard the entrance to the refectory (now little more than a lumber-room) will be seen. Over the door is the cony, surmounted by three feathers; and lying near

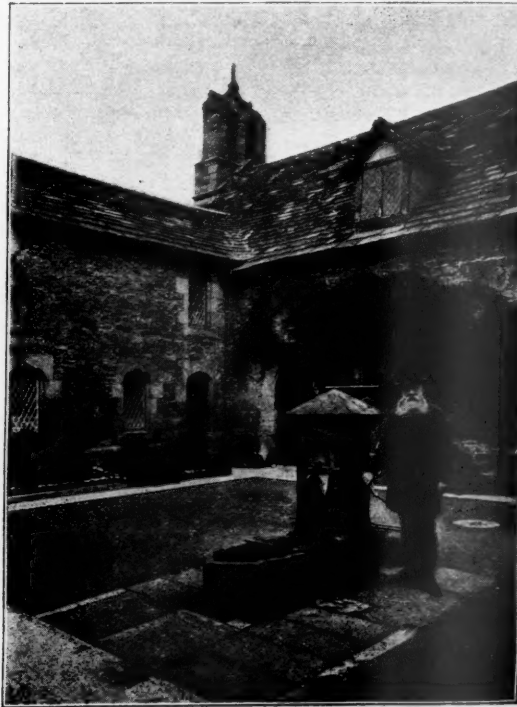
the door is a stone escutcheon of the Coningsby family. It is the intention of the Commander, Mr. J. H. Arkwright, to fix this on one of the walls. The corporal's house adjoins the refectory, and a door leads from it to the store-room.

Each house, of which there are twelve, consists of one room on the ground-floor and two upstairs.

From the hospital communication was ob-

three friars preachers to Hereford, and by the favour of Lord William Cantilupe they set up an oratory at Portfields (still the name of a district in the city), but Bishop Thomas Cantilupe took that place from the friars."

The remains now consist of the walls of the refectory, cells, staircase, windows, and part of the Prior's house, overgrown with ivy and wallflower. The walls are in no instance more than 30 inches thick, the western



CONINGSBY HOSPITAL, THE COURTYARD.

tained with the chapel by means of sliding doors. The sick could thus join in the service as they lay in their beds.

Leaving the courtyard, and passing under a similar archway to the one previously described, entrance is gained to the gardens, and the ruins of the Blackfriars Monastery.

There is little evidence remaining to show that this was once the residence of any religious body. Leland tells us that "there came in the time of Sir Thomas Cantilupe,

walls being in the most perfect condition. The greatest length of the building is 89 feet, and the width a little over 31 feet.

In the north wall is a wide, low doorway, with a Transition arch, and guarded by barbed chains of recent introduction. There is also a window, which had, apparently, four lights. The east wall has two windows of three lights, with geometrical heads. A low, wide doorway leads to gardens.

At the south-east corner are the remains of

a circular stone staircase, which probably led to the dormitory.

The west walls are the highest, and contain a lancet window, a doorway, and a fireplace.

In the gardens which surround the monastery stands the well-known Blackfriars Cross. It is surrounded by a privet hedge, and mounted by a flight of four steps. The sides are open, and from the centre springs the shaft of the cross. Ramifications from the shaft form a groined ceiling. The cross was restored by Sir Gilbert Scott, some years ago. Its new appearance gives it a very incongruous appearance, but it is hoped that the mellowing hand of Time will make it harmonize with its surroundings.



Further Notes on Manx Folklore.

By A. W. MOORE, M.A.

Author of *Surnames and Place-Names of the Isle of Man*; *Diocesan History of Sodor and Man*; *Folklore of the Isle of Man*, etc.

AS regards the performances of any special sorcerer, sorceress, or witch in the Isle of Man there is not much evidence. Particulars have been given about the sorceress *Caillagh-ny-Ghueshag*.* Of another *Cailleagh*, the *Caillagh-ny-Faihteag*, or "Prophetess Witch,"† the following story was related by an old woman still living:

"I wonther now if ye aver hard tell of th' ould yarn of *Caillagh-ny-Faihteag*? There's some ones makin' out the name wass goin' on a woman, and some others that he or she did'n hail from this side‡ at all. But what's the use of talkin'? Are'n they wantin' to upset every mortal thing in these times? But I'm not takin' much account of their rubbish.§ I'm for houlin' on to the ould things still, and you'll see this yarn iss every bit as thrue as all the res' I'm tellin' ye. You'll maybe have hard of Ballaquane on the Kirk Michael Road, a piece out of Peel? In ould times it chanced that theer wass no

son to inherit that property, and a fine one it wass, sure enough, in them days, and so the daughter come to be the heiress, as the sayin' iss. She wass'n for marryin', tho', at all, for none of the young men would plase her till one come over from Scotland called *Caillagh-ny-Faihteag*. I've hard another name goin' on him too, a quare one enough—Carrolleys MacGitherick; but I don't know in my sinses which is the right one. It wass a cousin of an aunt by marriage—a relation of my own, you'll understand, and claver at ould stories—that wass sayin' this wass his name in Scotland, and it was only because the Manx cud'n pronounce it that they changed it like. Anyway, it wass him she would be for marryin', and no other, no matther how mad her folks wass, an' mad they war, sure enough. When they got spliced, the father an' mawther would'n have nawthin' more to say to them—jus' because he was a s thranger, you understand—an' sent her off without none of the fortune that was hers by right. So she tuk off with her man to a place near Rhenass that is called Cronk-ny-Faihteag, after him, to this day. It was then, I'm thinkin', that the *Caillagh* cussed the whole lot of them—her people, I'm manin'.* He said that some of them would be lame, some blind, an' some mad, an' that not an acre of their lands would be lef' to them. All these things has raley come to pass. There was other things he said, too, not consarnin' them, that's come middlin' thrue and some that has'n—anyway, not yit. That Ballaquane would one day be in the middle of Peel was one of his sayin's; and, sure enough, that's the way the town is growin', and it'll maybe not be long before that comes to pass. Another wass, that theer would be a cuttin' at a place called the 'Ling Hole,' in the river Neb, that would turn the river from its coorse, and that the river would run with blood. It's quare, but the railroad made a cuttin' jus' in that exac' spot, and turned the coorse of the river. It's jus' befoore ye get into Peel. Another wass, that the say† would come up as high as Peel market-place, which it bid fair to do in my young days, when big houses wass washed clane away. But now that yandher breakwater is built, it'll hardly be, not in our day, any way. The las' sayin' iss to be hoped

* *Folk-lore*, p. 89. † Though applied to a man.

‡ This part of the island. § Rubbish.

* Meaning.

† Sea.

won't come thrue nayther.* It wass that there would be a battle between Manx an' Irish over on Craig Mallin rocks, and that gulls should drink Manx blood over theer. We'll be ready, any way, for the Irish if they come, the durts,† that's one blessin', for there's a fine gun battery now jus' on the very place *Caillagh-ny-Faihteag* said the slaughter would be." (C. Graves.)

A notorious witch, called *Margayd-y-Stomachey*, "Margaret-the-Stomacher," from her costume, lived at Cornaa, in the parish of Manghold, at the end of the eighteenth century. She is said to have been a tall, powerful woman, as strong as two men. She had a very bad reputation. Our informant's father remembered seeing her when he was a boy. A curious song, called "*Berrey Dhone*" ("Brown Berrey"), from one of her victims, a brown ox of that name, though it speaks of her as a witch, represents her as a thief. There is a pool in the Cornaa River, to this day called *Pooyll-Berrey-Dhone*, which is pointed out as the place where she drowned the ox before flaying it.

Under the title "The Effigy"† we have given a story about a practitioner of the "black art." This is the only story we know which illustrates the use of sympathetic magic by a native practitioner. There is, however, a curious account of an imported practitioner of this kind, Eleanor Cobham, Duchess of Gloucester, who is said to have been confined in the island, and it is certain that Sir Thomas Stanley received an order from the King, in 1446, to convey her there.§ The following account of her crime is given in *Falgar's Chronicle*: "In the reign of Henry VI., among other friends of Humphrey, Duke of Gloucester, his Duchess, Dame Eleanor, was arrested. Roger Bolynbroke, a man expert in necromancy, and a woman called Margery Jourdain, surnamed the Witch of Eye, were charged with having, at the request of the Duchess of Gloucester, devysed an ymage of wax lyke unto the Kynge, the whych ymage theye dealt so with that, by theyr

devyllish sorcery, they intended to brynge the Kynge out of lyfe, for the which reason they were adjudicated to die."* Keightly's *History of England* has also the following reference to the same subject: "The Duchess of Gloucester was accused of treason and sorcery. The charge was that, with the aid of Roger Bolingbroke, one of the Duke's chaplains who was said to deal with the black art, and Margery Jourdain, the Witch of Eye, she had made a waxen image of the King, to whom the Duke was next heir; for, according to the rules of magic, as it melted away the King's health and strength would decline. She owned to having directed Bolingbroke to calculate the duration of the King's life. The result was that Bolingbroke was found guilty of treason and executed; the witch was burnt; the Duchess, after being made to walk several times through the city without a hood, and bearing a lighted taper, was consigned for life to the custody of Sir John Stanley, in the Isle of Man."†

Shakespeare's account of this transaction is well known.‡

We will conclude this chapter by appending some additional charms§ which have been recently collected.

For Quinsey.—Take dust from the floor of the room where the patient is, moisten it with spittle, and rub it on the neck. (S. Douglas.)

The writer knows a woman who stated that her son had been cured of quinsey in this way, in 1893, when the doctor had failed.

For Warts.—When the moon is full, take a dish, put no water in it, take it outside the door, and go through the motion of washing, look to the moon, and say, "In the name of Father, Son, and Holy Ghost, I wash this wart away." (C. Roeder, Rushen.)

For Nightmare.—Get a holed shell or stone, and put a string through the hole, and tie it to the bed, and the nightmare will go away. (C. Roeder, Rushen.)

For Whooping-cough.—Pass the children through the hopper of a corn-mill. ("Har-

* Neither. † "Dirts," a contemptuous expression.

‡ *Folk-lore of the Isle of Man*, p. 90.

§ Nicholas's "Proceedings and Ordinances of the Privy Council," quoted in *Manx Soc.*, vol. ix., p. 19. There is, however, no proof that this order was carried out.

* *Falgar Chronicle*, p. 394. Quoted in *Manx Soc.*, vol. ix., p. 19.

† Quoted in Brown's *Isle of Man Guide*, p. 139. Sir John Stanley, however, died in 1432.

‡ *King Henry VI.*, Act ii.

§ See *Folk-lore of the Isle of Man*, pp. 96-101, for charms already given.

ropdale," in *Manchester City News*.) Coughs in general were supposed to be cured by the use of red flannel. The virtue lay in the colour, not in the flannel.

For Ringworm.—Put three sticks in the fire, and when they are red pass them round the ringworm mark one after the other, and repeat the following words: "Ringworm, ringworm, don't spring or spread no more; go thee ways down to the dust. In name of Father, Son, and Holy Ghost." This charm was only efficacious if repeated during church-time on Sunday. It was given to our informant (W. J. C. Braddan) by a Mrs. Q—, in Baldwin, since deceased. She told him that she would not give it to a woman, as that would break the charm, as it could only pass from a woman to a man, and from a man to a woman. Our informant knows of many cases of ringworm cured by this woman, and the writer knows a man, now living, who was cured by her.

Another Cure for Ringworm.—

Ringworm white,
Ringworm red,
I command thou wilt not spread;
I divide thee to the east and west,
To the north and to the south,
Arise, in the name of the Father,
Son, and Holy Ghost.

(C. Roeder, Rushen.)

Ringworm is called *Chenney-Jee*, "God's Fire," in Manx.

For the Evil Eye.—If a child is ill, sweep the nearest four roads, take the dust therefrom and shake it over the child. To cure a "butched" child or cow: Take a handful of thatch from the house whence it is suspected the harm has come, cut it up into small pieces, and rub the sufferers with it. (C. Roeder, Rushen.)

Mr. Roeder also quotes cases of a child, a pig, and a pair of horses which had been "overlooked." They were all cured by the use of the herb *vervine*—"vervain"—which was used in different ways in the three cases. The child was given the herb to eat with water. The pig had the herb "put over it three times," with the incantation, "Evil Spirit, in the name of the Father, Son, and Holy Ghost, rise, and come out of the pig." The horses were simply given the herb to eat without water. All the patients of course recovered. (*Lezayre*.)

A Charm against all Diseases.—The following, written on a piece of paper and worn round the neck, would keep the bearer from all diseases: "Ayns y toshiaght v'an Goo, as va'n Goo marish Jee, as va'n Goo Jee. Va'n Goo Cheddin ayns y toshiaght marish Jee. Liorishyn va dy chooilley nhee ny Yannoo (John i. 1-3). (R. C. Santon.)

A Cure for Cramp.—Take off your shoe and turn it upside down. (H. Bridson, Braddan.)

The following charm was efficacious in illness generally, but more especially in rheumatism, if the patient was rubbed while it was repeated: "Ta mee skeaylley yn guin shoh ayns ennym yn ayr, as y Vac, as y Spyrryd Noo.* My she guin, ayns ennym y Chiarn, Ta mee skealley eh ass yn eill, ass ny fehyn, as ass ny crauenyn." ("I spread this pain in the name of the Father, and of the Son, and of the Holy Ghost.* If it is a pain, in the name of the Lord, I spread it out of the flesh, out of the sinews, and out of the bones.") (From Dinah Moore, Raby; through Miss Graves.)

To prevent Milk being bewitched.—On May Eve put a branch of the *cuirn* (rowan) in the cow-house.

To ward off the Effects of Witchcraft.—Take a red-hot coal from the fire with the tongs and throw it over your shoulder. (C. Roeder, Rushen.)



A List of the Inventories of Church Goods made temp. Edward VI.

By WILLIAM PAGE, F.S.A.

(Continued from p. 278, vol. xxxi.)

COUNTY OF STAFFORD (continued).

10. Shreshyll.
Lapley.
Bradeley.
Brerywoode.
Coppnall.
Stretton.
Barkysweche.
11. Bednall.
Actontrusell.
Norbury.
Blynchyll.

* Here name the person to be cured.

COUNTY OF STAFFORD (*continued*).

- Forton.
 Church Eyton.
 Haghton.
 12. Weston.
 Shyreghales.
 Gnosall.
 Castel Church.
 Pynkeryche.
 13. Rugeley.
 Cannocke.
 Wolverhampton.
 Codesall.
 14. Hymley.
 Bylston.
 Sedgeley.
 Envelde.
 Rowley.
 Clent.
 Kynfare.
 Tresull.
 Areley.
 15. Overpen.
 Byshebury.
 Bobynton.
 Swynford Regis.
 Womburne.
 Patshyle.
 Patyngham.
 Tetnall.
 16. Clyston Campvill.
 Horlaston.
 Chapell Church in Lichfild.
 17. S. Myghelles in Lichfild.
 Stowe in Lichfild.
 Wynall.
 Dorlaston.
 Weyforde.
 Norton.
 Tatynhyll.
 18. Dunstall, a chapell of Tatenell.
 Elforde.
 Walsall.
 Bloxwich.
 Bromley Regis.
 Longdon.
 Edyngale.
 Yoxhall.
 19. Farewall.
 Whyttington.
 Pye Rydware.
 Homerwyche.
 Harnytag.
 Drayton Bussell.
 Alderyche and Barre.
 Russhall.
 Barton.
 Westebromwyche.
 20. Tamworth.
 Hynce.
 Newborow.
 Alderwas.
 Wednesbury.
 Rydwar Maveson.
 Rydwar Hampstall.
 Roleston.

Publications and Proceedings of
Archæological Societies.

PUBLICATIONS.

PART XLVI. of *ARCHÆOLOGIA ÆLIANA* has been issued. We suppose it must be taken as a sign of the general tendency of modern archæology to gravitate towards ecclesiology, that of the six papers contained in this part no less than five are on ecclesiastical subjects. Time was, when the complaint used to be made, that the Newcastle Society recognised nothing as an antiquity, or worthy of its notice, which could not establish its connection in some way or other with the Roman occupation of Britain. The swing of the pendulum seems now to be in the opposite direction, if we are to judge from the contents of the part of *Archæologia Æliana* before us. In spite of its rather one-sided character, the part is a very good one. It contains some additions to his former paper on Darlington Church, and also an account of Hartlepool Church, by the Rev. J. F. Hodgshon, who is recognised as one of the most competent authorities on church architecture in the north. The second paper is a survey, *temp.* Charles II., of the churches in the archdeaconry of Northumberland. This is followed by an account of Chibburn, and the Knights Hospitallers in Northumberland. Then comes the one non-ecclesiastical paper of the lot, by Major R. Mowat, on "The Names of Caurasius on the Carlisle Mile Stone." The sixth and concluding paper is by the Rev. H. E. Savage, and deals with Easington Church. There are, we should add, a number of excellent illustrations and plans.

PROCEEDINGS.

AT the Anthropological Section of the meeting of the BRITISH ASSOCIATION, held at Ipswich in September, (we borrow our report from the *East Anglian Daily News*), Mr. H. W. Seton-Karr read a paper on "Stone Implements from Somaliland." He said his first discovery of flint-chipped spear-heads, knives, and scrapers was made in the winter of 1893-94 on his return to the coast from lion-hunting in the interior. A few of those which he picked up are now in the British Museum, a few he gave to the Earl of Ducie's collection, and the remainder he retained for himself. Last year, on his return from lion-hunting, he (the author) again traversed the district, and obtained by diligent search several thousand implements. Only about 100, however, were really symmetrically chipped as spear-heads. He also gathered a large number of cores, chips and flakes, knives and scrapers. The localities in which the discoveries were made were invariably of one character. In the first place, the district was distinguished by the presence of flint nodules upon the surface, so that these ancient people, with whom this place was apparently a manufactory, had the materials ready to their hands. He observed next that they were more numerous as one approached a well or the river-beds in which the wells were dug. He inferred that the people who made the implements were timid or in a state of constant warfare with the surrounding tribes (as the Somalis are to this day), because the spots which seem to have been chosen as

factories for the noisy operations of breaking up the flint nodules and shaping them were usually retired places surrounded by low hills, which would prevent the sound from travelling far. There was also generally a water-course with steep sides, along which persons could escape unseen if surprised by people coming suddenly over the surrounding ridges. The implements were most numerous in the vicinity of this central water-course. The ground had always a very gentle fall, so that the heavy showers which constitute the rainfall in Somaliland would wash away the sandy soil, and yet leave the stones lying free and clean upon the surface, in which position they were always found; also there were generally no other stones upon the surface besides these worked flints. There was another point which he could not explain, though the reason may be simple. It is that there was never any vegetation upon the spot upon which the implements were found scattered, excepting a few scraggy mimosa bushes. This was not owing to his not having searched the surface where it was partly covered with plants, for he was always on the alert to detect the presence of worked flints while in pursuit of game. It was his intention to return to the district this winter, when he hoped to make other discoveries. Out of all his specimens he did not think there was one absolutely perfect; all seemed either damaged or unfinished. Sometimes he found an unfinished spear-head on the ground, surrounded by a mass of flakes and chips, as though the people had dropped their work, and carrying with them all their perfect weapons and belongings, fled never to return. The President, Professor W. Flinders Petrie, D.C.L., congratulated Mr. Seton-Karr upon turning from the noble sport of lion-hunting to the still nobler one of man-hunting. (Applause.) He understood that these discoveries were made in a very dry district, which would go to show that there had been a very considerable climatic change in Somaliland as in Egypt. In regard to the factories being in sterile regions, this was probably due to the fact that flints were more exposed in such places, and the workers went to the places where they could get the greatest amount of material ready to their hand. Unfortunately very little was known at present about the stone age in Africa, and he was therefore very glad to hear that Mr. Seton-Karr was about to further prosecute his searches. Sir John Evans said the history of the implements shown by Mr. Seton-Karr was a matter of mystery, but he believed evidence would be forthcoming to show that they belonged to the late Palaeolithic period rather than to the Neolithic age. Professor Boyd-Dawkins said he possessed a collection of implements from Pretoria, which were very similar to those discovered by Mr. Seton-Karr. They certainly were not the work of Kaffirs or their ancestors, or of the Bushmen. Mr. Allan Brown considered the Stone Age was one of continuity, and there was no break whatever in it. Palaeolithic and Neolithic were the beginning and the end—they were not distinct—they merged in one another. A re-arrangement of terms was urgently required to suit the present advanced state of knowledge. Dr. Munro said although a discussion on the matters touched upon by Mr. Allan Brown was not exactly in order, at this stage he agreed as to the necessity for a re-arrangement of terms. No dis-

coveries made in Europe breached over the gap between the Palaeolithic and Neolithic periods, but searches in Africa might result in something being found which would do so.

The President read a paper on "Flint and Metal Working in Egypt." He said the flints of the earliest class yet dated in the collection were of the well-known Palaeolithic types common to most countries. The next period of flint work was that where the old Palaeolithic types were less defined, and the usual Neolithic long parallel flaking began to appear. These flints were found in gravels of the old high Nile. The gravels form a terrace, the top of which is some 30 feet above the present Nile plain, and extend in thickness to 15 feet or more below it. These flints show that the gravel-rolling river of the pluvial age was still in operation at the end of the Palaeolithic or part of the Neolithic age, and thus a more definite position than before was reached. Between these late gravel flints and the historic age there were not any stages yet known, and the next that could be dated were the large parallel-faced rectangular flakes of the IV. dynasty. The next stage was the work of the New Race, the invaders who overthrew the first pyramid-builders' civilization. These people appear to have been far more skilled than the Egyptians in making flint as well as hard stone and pottery. For the length, flatness, and thinness of the objects, the regularity of the parallel surface-flaking, and the minuteness of the serration in the edges, or else the fine knife-edge made by flaking, the workmanship of these flints surpassed that of any other people. The discoveries included javelins, arrow-heads, and flint sickles. There were also stone ornaments. One perfect bangle and fragments of others were found. The next period of flint work was that of the XII. dynasty. The types that were found were straight-backed knives, curved knives, hoes or adzes, axes with lugs, scrapers, and sickle-flints. In the next great period, that of the XVIII. dynasty, bronze had almost superseded flint, but oval scrapers and flint saws for sickles were still made. Most of the flint work was, however, poor or coarse, as if only made for the poorest classes. As late as the fourth century (A.D.) flakes still continued to be largely struck for use, as they were to be found intermingled with Roman glass in the rubbish mound around a Roman fort south of El Heybeh. The origin of metal working in Egypt appears to have been in the III. dynasty. In the IV. dynasty copper tools were habitually used for all the dressing down of limestone, and the gigantic wall in the Pyramids must have needed a large supply of tools. Fine needles show that metal was early used for sewing. Copper was the only metal yet found in use, though one sample of bronze rod of this age had been found. Of the new race after the IV. dynasty some excellent metal work has been obtained, while on reaching the XII. dynasty metal work was much more commonly found. Fish-hooks, needles, bodkins, netting-needles, etc., were all made of metal—copper hardened by oxide of copper, by arsenic, and in one case by a small amount of tin. Silver and gold were also freely and splendidly worked. The introduction of iron into Egypt has not yet been satisfactorily proved before the Psammetichi. It may have been earlier, but no indubitable evidence of its pre-Greek usage has appeared.

Sir John Evans said the collection shown by the President was such as probably had never before been placed before a British audience. The implements showed the progress of civilization in Egypt.

The third field meeting for 1895 of the CARDIFF NATURALISTS' SOCIETY was held during September. About sixty members started from Barry, some seven miles from Cardiff, and drove to Fônnon Castle. A short paper on "The History and Antiquities of the Castle" was read by Mr. Edwin Seward, of Cardiff, who referred, in the first place, to the continuous line or groups of castles and places of defence along the coast of South Wales. Fônnon is one of a group of castles, each of which was evidently placed in such a position as to help in defending or controlling the neighbouring harbour of Aberthaw, which enabled the Norman lords of these castles to keep communication open with the opposite coasts of Somerset and Devon, in the event of Welsh attacks from the hills of central Glamorgan, or of raids by the Welsh on those fair lands of the Vale of Glamorgan between the sea and the hills, which the Norman followers of Robert Fitzhamon had acquired. This Conquest of Glamorgan gave an immediate reason for the erection of Fônnon Castle, as well as of many others of South Wales, of which, however, it was one of the earliest. It was built by Sir John de St. John, one of the twelve knights who accompanied Fitzhamon into South Wales, *circa* 1100. The oldest existing portions of the building are on the south and east sides, where the early drum towers were afterwards adapted to more modern usages, a large wing on the north side having been built about 200 years ago. The castle and estate of Fônnon passed into the hands of the Jones family through Colonel Philip Jones, one of Cromwell's chief adherents in South Wales, and who was also a member of Cromwell's Privy Council. Mr. Seward pointed out a fine oil portrait of Colonel Jones in the hall, and the other pictures here and elsewhere in the castle were inspected. They include a good contemporary portrait of Cromwell, an excellent family portrait by Sir Joshua Reynolds, Mr. and Mrs. Matthews by Gainsborough, and some gallery pictures by several masters of the Italian and French schools. Amongst other objects of interest an especially fine collection of porcelain, all of the square-marked variety of Worcester, was inspected; this is in excellent preservation, and well painted with flowers and fruit. On returning to Barry a short visit was made to some excavations of foundation walls lately found in carrying out certain new roads for Lord Windsor on Barry Island, in connection with the important dock and railway undertakings at Barry. These remains are understood to be those of an ancient chapel with other buildings, but as the excavations were still in progress discussion of the matter was deferred.

The CUMBERLAND AND WESTMORLAND ANTI-QUARIAN AND ARCHÆOLOGICAL SOCIETY held their second meeting for this year at Furness Abbey on Monday and Tuesday, September 24 and 25. On the first day the society and their friends mustered very strongly to hear Mr. St. John Hope give one of his lucid expositions of the arrangement and details of a Cistercian house. He commenced about 2 p.m. at

what is locally known as the "Abbot's Chapel," but which is really the *capella extra portas*, and conducted the party, swollen by casuals and abbey visitors to about 200, to the church, to the cloister and to the domestic buildings, and explained the excavation made under his direction during the previous week. Mr. Hope spoke for about two hours, after which Chancellor Ferguson summed up the position by stating that the excavations already made proved that more were necessary in order to unveil a complete plan of a Cistercian Abbey of the larger size; that a sum of £200 was necessary; that the necessary permissions had been all obtained, and that the society would give £50 to start a subscription, and that the owner of the ruins, Mr. Victor Cavendish, would contribute as well as others. An adjournment took place to tea on the lawn of the hotel, after which, by special train and ferry-boats, the members and their friends reached Piel Island and inspected the ruins of the Castle or Pile of Fouldrey, which was described by Mr. St. John Hope as a concentric Edwardian castle of about 1326. Dinner took place at the Furness Abbey Hotel, after which the following papers and reports were laid before the society: "Report on Excavations on the Roman Wall at Bleatarn, Appletree, and Lanercost;" "MS. (seventeenth century) Epistles of Early Friends," by W. G. Collingwood, M.A.; "Proposed Photographic Survey," by the President; "The Heraldry in St. Andrew's Church, Penrith," by J. Haswell, M.D.; "The Heraldry in Hornby Hall," by J. Haswell, M.D.; "Redness Hall, Carlisle," by the President. A small committee was also appointed to consider the advisability of having in 1894 a pilgrimage from end to end of the Roman Wall similar to that held in 1886.

On the second day, a visit was made to Stainton Old Hall and Cockpit, Bolton Chapel (now a farm building), and Hawkfield, where is a fine Norman font, taken from Urswick Church, and also some window tracery built up into an impossible window. Urswick Stone Walls were next visited, and explained by Mr. H. S. Cowper, F.S.A., Mr. John Fell, and Dr. Barber; as also was the *burh* called Pennington Castlehill, from which the barrow, known as Ella barrow, was pointed out. A halt took place at Dalton for lunch, where the church and castle were both open for inspection; from thence the return was made to Furness Abbey. Since the meeting, a subscription list has been opened to raise the £200, and the co-operation of Lancashire societies and archaeologists will be welcomed.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

MOULTON CHURCH AND ITS BELLS. By Sidney Madge. London: Elliot Stock.

We are told in the preface that this volume was written to commemorate the centenary of the

Moulton bells. It is arranged in three divisions. The first part deals with the history of the parish church and bells of this Northamptonshire village; the second part gives lists of the church bells of Northamptonshire; whilst the third part forms a comprehensive bibliography on bells. We have only space for a brief remark or two on each section. With regard to the first section, it is very sketchy, and yields no sign of original research. Much, for instance, with regard to Moulton Grange, an appendage of the Cluniac Monastery of Saints Mary and Andrew, Northampton, might have been gleaned from unpublished cartularies by an industrious and capable writer. In 1795 the five old bells travelled to Arnold, the Leicester bell-founder, to be recast into a new peal of six. The story of their journey to and fro is well told with much interesting detail. On their return the waggons and horses were bedecked with evergreens and ribbons at the entrance to Moulton, whilst a halt was made at the road-side tavern. "Then commenced the profane 'christening.' In one of the bells, which had previously been inverted, mine host mixed a motley compound of beer and rum, which was liberally dispensed to the good-humoured bystanders. Of course, the bell-founder was busy on this occasion, being provided with a more delicate mixture in the treble with which to supply the distinguished persons in the company." Part two is wholly taken from North's *Bells of Northamptonshire*. Part three is the best bell bibliography that we have seen, and makes the book a necessity for all campanologists. It includes (1) the subject catalogue of the Bodleian, (2) foreign works from 1416, (3) English writers since 1688, (4) a collection of pamphlets and miscellaneous works, and (5) full reference to periodical literature wherein matters about bells have been treated since 1730. This last section of bell bibliography is fairly good as a first attempt, but it is only an outline of what might be done. For instance, there is no mention of several most interesting bell articles and notes in recent volumes of the *Antiquary*, and in various publications of well-known provincial archaeological societies; not one in twenty of the references to church bells in the *Gentleman's Magazine* are recorded; nor do we notice any mention of the good bell papers in Chambers' *Book of Days*. We hope, however, that Mr. Madge may be encouraged to persevere and to bring out some day a complete bibliography of bells. At all events, his is the best at present published.

THE GENTLEMAN'S MAGAZINE LIBRARY. Edited by G. L. Gomme, F.S.A. ENGLISH TOPOGRAPHY. Part VI. (Kent—Lancashire). Edited by F. A. Milne, M.A. London: *Elliot Stock*.

We are glad to notice the steady and regular issue of these highly useful excerpts and reprints from the old *Gentleman's Magazine*, to which reference has so often been made in these columns. This volume contains the topographical details that relate to only two counties, Kent and Lancashire. The former, from its easy accessibility, naturally attracted much of the attention of writers of the last and early part of the present century. Two hundred and fifty out of the three hundred and twenty pages of this volume relate to Kent. Mr. Gomme tells us that it is found

impossible to annotate the extracts; this is much to be regretted, but we suppose it would too materially increase the bulk of these volumes, as well as add considerably to the labour and cost of their production. A few comments, however, are offered in the preface, and we must own to a feeling of disappointment as to their nature. The paragraph on p. vii. is quite unworthy of Mr. Gomme's great and deserved repute. If Mr. Gomme has never visited Hythe or read a modern guide-book on the subject, a halfpenny postcard would have enabled him to ascertain whether the celebrated bones in the church's charnel-house are still there. They are certainly not Danish, and have long ago received that "proper investigation at the hands of skilled craniologists" which Mr. Gomme desires. A great deal of nonsense has been written, and far more talked about this bone-stocked crypt of Hythe, and the same may be said of the like place at Rothwell, Northamptonshire. The simple fact is that both these bone-holes contain merely the mediæval bones gathered from the churchyard according to a very common mediæval custom. These crypt charnel-houses existed in many other places. Until comparatively recent years, as has been lately pointed out in the *Antiquary*, the collected bones still remained in the small crypts of Higham Ferrars and Brackley, now utilized for heating apparatus.

The description of many of the Kent churches are full and most interesting, and there are many references to wall paintings. The saddening side of this volume, even more than of some of its predecessors, is the evidence it affords of that great number of both ecclesiastical and domestic buildings of antiquity that have disappeared, or have been "restored" out of any true existence during the past hundred years. Those interested in monumental brasses, extinct or lost, will find much information in this volume.

LEGENDS OF FLORENCE. By C. Godfrey Leland. London: *David Nutt*.

It would be difficult to write an uninteresting book about Florence, and its legendary lore is one of its most attractive features. The author deserves much credit for his industry in amassing so large a collection of legends and traditions. But perhaps that is not altogether surprising. Has he not been in league with a witch, one Maddalena, who told him all her love? Has he not had the air of Marietta Pery, the *improvisatrice*, who knows fairy-tales, and collects them from the old women in the Mercato Vecchio? Moreover, has he not himself a fluent pen and a lively imagination which can enliven the dullest of old tales, and dress them up into merry jests after the fashion of Boccaccio? A book by Mr. Leland, who as "Hans Breitmann" earned popularity, could never be dull. Our only objection is that the humour of the book is too pronounced. Modern puns and jokes are out of place in a book that treats of the legends of old Florence. We have read the stories with much interest; they contain much that is of great value to the folklorist, and evince a thorough acquaintance with Italian manners and customs. The Legends of the Bridges, San Lorenzo, the Tower of Giotto, and stories of witches, fairies, and goblins, are all delightful reading; but the *foletti*, or imps, seem to have in-

vaded the author's study, and made his pen run riot. Mr. Leland frequently in this volume alludes to the second series of *Legends of Florence* which he intends to issue. We shall look forward to this work, but we hope that he will banish the *foletti* from his study, and give us the genuine legends without quite so many humorous reflections. We should like to know how much of the story is tradition, and how much is due to the writer's imagination. Above all let him exclude the imaginary being, "Flaxius the Immortal," who makes moral and jocular reflections at the end of each chapter. Most of them are silly and entirely out of place.

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THE DENHAM TRACTS. Vol. II. Edited by Dr. James Hardy. Coth, 8vo., pp. xi, 396. London: Published for the Folklore Society by D. Nutt. Price 13s. 6d. net.

The character of this volume, which is issued by the Folklore Society, is explained on the second title-page, where it is described as "A Collection of Folklore by Michael Aislabie Denham, reprinted from the original tracts and pamphlets printed by Mr. Denham between 1846 and 1859." In the preface Mr. Gomme states that the issue of the volume was delayed, owing to the illness of Dr. Hardy, when it was half through the press, at which period Mr. Gomme took it up, and "completed the task of getting together these collections of folklore which were made before folklore was anything more than a pastime for the curious." Mr. Denham's method of work was exceedingly haphazard, and his leaflets and pamphlets were printed and issued without any system, so that it is very difficult to make sure that any collection of them is complete. Mr. Gomme observes regarding this, that "Mr. Denham was in no sense a literary man, and his peculiar practice of issuing these tracts sometimes without date or other means of identification, makes it extremely difficult to ascertain whether all he published on folklore has been recovered. There is no complete collection, I believe, extant. The Society of Antiquaries of London has a great many of the originals, but the British Museum Library is very deficient. Dr. Hardy, too, has a good collection. It often happened that a tract was issued as a simple leaflet, and that later on this would be included in another tract without any alteration of, or allusion to, the original publication. This has made it difficult to pick out and arrange the material, and in two instances the same material has been unfortunately printed twice."

The contents of the volume may be partially gathered from their headings or titles; but as all manner of odd scraps are jotted down, without any order or plan whatever, the titles scarcely give a complete conception of the contents. The titles of the tracts are as follows: (8) Folklore, or Manners and Customs of the North of England; (9) A few Popular Rhymes, Proverbs, and Sayings relating to Fairies, Witches, and Gipsies; (10) Proverbial Rhymes and Sayings for Christmas and the New Year; (11) A few Rhymes in connection with the Months of the Year and Days of the Week; (12) Charms; (13) Rhymes and Proverbs relating to Hawking and the Chase; (14) A few Fragments of Fairy Folklore;

(15) Illustrations of North of England Folklore; (16) Border Sketches of Folklore; (17) Illustrations of North of England Folklore; (18) Legends respecting Huge Stones; (19) Miscellaneous; (20) Border Sketches and Folklore; (21) Plantlore: A Biography of Border Wild Flowers. This list, although it gives a certain amount of information as to the contents of the tracts reprinted in this volume, fails to convey anything like a full conception of the variety of matters contained in them. Of course, in such an unsystematic compilation, there is a good deal of what may be termed waste matter; but the Folklore Society has been well advised to print these tracts pretty much as they stand, without eliminating these notes on subjects which Mr. Denham thought were peculiar, but which are really of almost every-day occurrence, and of no special significance. There is a great charm in turning over these pages, even though the reader not unfrequently stumbles across some very simple note on a subject of no great interest or import. The value of Mr. Denham's observations and notes, as a whole, is very real; and the student of to-day, (when folklore has been raised to the level of an exact science), will feel too grateful to an early pioneer like Mr. Denham, as to treat his work in a carping or hypercritical spirit.

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CRATFIELD: A TRANSCRIPT OF THE ACCOUNTS OF THE PARISH FROM A.D. 1490 TO A.D. 1642, with notes. By the late Rev. W. Holland. Edited with an Introduction by J. J. Raven, D.D., F.S.A. Cloth, crown 8vo., pp. 194. London: Jarrold and Sons. Price 15s. net.

There is an immense amount of valuable information as to English village life during the later middle ages, scattered over the country, in the parish records, a very fair number of which go back for a hundred years or so before the Reformation. It is, of course, only in isolated cases that these earlier records have been preserved; yet, taking the country as a whole, their number is by no means inconsiderable, and the information they convey, is of great importance and interest. The parish accounts of Cratfield, an obscure Suffolk village, go back to 1490. They were carefully examined, transcribed, and annotated by the late Rev. W. Holland, who held the incumbency of the adjoining parish of Huntingfield. These transcripts and notes are now published under the capable editorship of Canon Raven. It would be difficult, perhaps, to pick out many individual items from the Cratfield records, which have not their counterpart in similar parochial documents elsewhere. It is rather in the aggregate that their value more particularly lies. They thus reveal the ordinary parochial life of a small country parish in the east of England, during the Reformation period and the last few years which preceded it, as well as during the stirring times of the century which followed. Canon Raven has prefixed to the volume an excellent Introduction, in which a good many questions arising out of the records are suggested for consideration. It may be, that in some places guild lands have remained in the possession of the parishioners, as he seems to intimate is the case at Cratfield and other East Anglian villages, but such instances are far from common elsewhere, and the dissolution of the guilds unquestionably carried with

it, as a rule, the seizure of their lands by the Crown. It is interesting to note, in passing, that the old church box of the Cratfield Guild still remains in the parish church with its inscription:

Roger Wastche gaf this Chesse
Drape for his soule to Jhu Crist.

We had marked some of the entries for quotation, but on reflection, have thought it better not to cite any, as it is difficult to know where to stop, and, as we have said before, there are not very many which can be said to be peculiar to the Cratfield records.

The notes appended to the different entries seem to us accurate and to the point, although in a few cases they might, perhaps, with advantage have been a little more explicit.

The book is very clearly printed, and there is appropriately prefixed to it a portrait of Mr. Holland, of whom a short memoir is added, written by his second wife, and widow. The book is a very interesting and serviceable volume.



A VISIT TO BASHAN AND ARGOB. By Major Algernon Heber-Percy. With a Prefatory Note by Canon Tristram. Cloth, pp. 175. Price 7s. 6d.

A book of this kind bearing a recommendation from Canon Tristram, does not stand in need of praise from other people. All we have to say, therefore, in this respect is that we have read Major Heber-Percy's book with very great interest. It contains a modest and unpretending account of a rapid visit, made by the author, with his wife and two sons, to a district, difficult of access, and beset, as the party found on more than one occasion, with no little danger to the traveller.

Although the Bible allusion to the "fat bulls of Bashan" must be familiar to most people, few probably know exactly where Bashan is, or could give much information about it. Major Heber-Percy's book reveals it to the reader, as a country full of interest, and studded with ruined buildings of considerable size, which tell of a former period of prosperity, and of a fairly high state of civilization. Some of the buildings in Argob, Canon Tristram (Prefatory Note, p. 9) goes so far as to assign to the time of Moses. The greater number of the ruins are, of course, much more modern, several being, indeed, those of Christian churches; but among the number there are others whose masonry clearly betokens a very high antiquity, and we see no reason for rejecting Canon Tristram's opinion as to their actual date.

Major Heber-Percy was equipped with that much abused article the "Kodak" camera, and if the general verdict on the snapshot photographer is an adverse one, in this instance, at any rate, good use was made of the camera, and a number of excellent photographs, illustrating the more remarkable of the buildings and sculptures, is the result. Some of these photographs were taken under difficulties which might well have daunted the author.

The book is altogether a very interesting and attractive one; it gives, too, a good deal of fresh information about a district of which comparatively little is really known. Both the author and the Religious Tract Society, which has published the book, may be warmly congratulated on the result.

Short Notes and Correspondence.

SELMESTON CHURCH.

The Rev. Chancellor Parish writes:

"Two more inscriptions in Selmeston Church deserve notice, besides that to the memory of Lady Bray given in the *Antiquary* for October. The first (on brass) to the memory of Henry Rogers, a former vicar; the second in memory of Henry Rochester, an infant (on marble)." They are as follow:

The body of Henry Rogers
A painfull preacher in this Church, two
And thirty yeeres who dyed the sixt of
May Año Dñi 1639 in the yeere
Of his age 67 Lyeth here expecting
The second coming of Our Lord
Jesus Christ.

I did beleeve and therefore spake
Whereof I taught I do partake
Henry Rogers.

Here lyeth y^e body of
Henry Rochester
Who dyed May 28 1646.

APOSTROPHE
AD OMNES.
This life that's packt with jealousies & fears
I love not that's beyond the lists of tears
That life foe me foe here I cannot breath
My prayers out there I shall have wreath
To say Our Father that's in heaven with me
Where Chores of sands and innocents there
be
CHRISTIANOS.
No sooner Christened but possession
I took of the heavenly habitation.

Messrs. E. Wyndham Hulme and Rhys Jenkins write to us as follows concerning a statement made by them in their paper on London Waterworks:

"In the article on 'The London Bridge Waterworks,' which appeared in the September issue of the *Antiquary*, Hadley, of quadrant fame, was associated with the lifting and lowering mechanism used in conjunction with Sorocold's plant. Mr. R. B. Prosser has pointed out that this was very doubtful, and upon careful examination it proves that the statement, made upon the authority of Rigaud's *Biographical Account of John Hadley, the inventor of the quadrant*, is quite erroneous.

"The waterwheel mechanism must have been that patented by John Hadley, of Worcester, engineer, in A.D. 1693. Now, the inventor of the quadrant was at that date but eleven years old; nor does it appear that he ever called himself an engineer, or that he ever had anything at all to do with Worcester."